Jo. Eldred ex dono Authoris
Fr. Wrangham 1813.

A SECOND

Five Year's Struggle

AGAINST

Popery and Tyranny:

BEING

A Collection of PAPERS,

PUBLISHED

By *SAMUEL JOHNSON*

During his last Imprisonment of five Years and ten Days.

LONDON,
Printed for the Author, and are to be sold by *Richard Baldwin* in the *Old-Baily*, 1689.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

WILLIELMO HENRICO
REGI MAGNÆ BRITANNIÆ
MAXIMO,
TYRANNIDIS DOMITORI,
LIBERTATUM BRITANNICARUM
STATORI,
REFORMATÆ RELIGIONIS
COLUMINI COLUMNÆQUE,
Hos duriſſimi Quinquennii Labores
D. D. D.
MAJESTATIS SUÆ
Subditus
Quàm maximè Fidelis
SAMUEL JONSONIUS.

A 2

I

The Preface.

*I Have little to ſay in behalf of the following Papers, unleſs it be this, That they are all of a piece; and that they have impartially oppoſed all the Enemies of our Country, in whatever Shape I met with them, either of a Church-of-*England*-man, a Jeſuit, or a Regulator. I may add likewiſe, that they were not written out of Harm's way, but in the Enemies Quarters, with ſo great Danger as well as Difficulty, that I lived for many Years together only from Term to Term. But no Man ought to count his Life dear to him in the Caſe of his Country; for*

for he that is bound to love one Neighbour as himſelf, muſt in proportion love ten Millions of Neighbours ſo many times Better than himſelf. It is alſo plain to every body, that I did not therefore write theſe Pieces to make this Collection of them; but that on the other hand I have this unexpected Opportunity of collecting them, becauſe I heretofore writ them. For in thoſe dark Times neither Man nor Angel could poſſibly foreſee this Happy Day; becauſe though if God in much Mercy had taken away the Late Tyrant and Preſent Rebel, yet according to the Doctrine of an unalterable Succeſſion (that awful Circle of Chalk, which has ſtunnied ſo ma-

ny Bigots) we ſhould never have been without a Popiſh Succeſſor to the World's End. For, as it appears by the late Artificial Prince of Wales, *the Papiſts had found out an everlaſting way of putting New Lives into the Leaſe, and ſo Popery and Slavery were to have gone on* in Sæcula Seculorum.

But waving all other things, my Intent in writing this ſhort Preface is, to pay a due Debt of Acknowledgments to thoſe Perſons both of Honour and great Worth, who ſupported me in ſo exceſſive a Charge as theſe Papers were; As alſo to give my Publick Thanks to all thoſe, who hazarded themſelves in aſſiſting me to Diſperſe them.

them. And though they are fit to ſerve their Country in ſome more eaſy and profitable Employment, yet I am ſure they are too generous to ſeek it at the Hands of thoſe, who have been Voted the Betrayers of the Nation; but will rather reſt contented with the Intereſt they have in the Hearts and Affections of their Country, and will ſit down with that honourable Proverbial Queſtion on their ſide, Why is not Mr. *Wallop* made a Judg?

A SER-

THIS following Diſcourſe was publiſhed, when a Sermon againſt Popery was become a great Rarity, on purpoſe to ſtir up the Clergy againſt the Common Enemy; to which End it was addreſſed to them by a very reſpectful Dedication.

A

SERMON

Preached before the

Lord Mayor and Aldermen

At GUILDHALL-Chappel,

on *Palm-Sunday*, 1679.

And now publiſhed as it was then delivered.

By *SAMUEL JOHNSON*, a Miniſter of the Church of *England*, as it is now by Law eſtabliſhed.

LONDON,
Printed for the Author, and are to be ſold by *Richard Baldwin* in the *Old-Baily*, 1684.

THE
Epiſtle Dedicatory
TO THE
CLERGY.

Men, Brethren, and Fathers;

I *Preſume with all Humility, to offer this ſmall Diſcourſe, rather to* You, *than to any other* Patrons; *becauſe being levell'd againſt the Church of* Rome, *the implacable and mortal Enemy of the Proteſtant Religion, it is a Service to You in the firſt place; and therefore has an immediate right to Your Acceptance and Encouragement. The* Proteſtant Cauſe *againſt* Popery, *is a very Good One in it ſelf; but beſides, You have ſo many, and ſo ſtrong Engagements to it, that whenever a Defence of it is recommended to Your Patronage, it comes to its Own, and therefore I hope will be received by You. It is a*

great part of the Doctrine of the Church of England, *to say that we are not* Papists; *and very many of the thirty nine Articles are wholly spent in condemning and renouncing* (a) the Arrogant and Impious Doctrines; (b) The fond, and vain, and unwarrantable Inventions; (c) The blasphemous Fables, and dangerous Deceits *of that false Religion. I have endeavoured to justify that Doctrine of our Church, by giving some further Reasons, why we are not* Papists; *and by shewing, that we can never be made* Papists, *but by putting out the Eyes of the Nation.*

(a) *Artic.* 14.
(b) *Artic.* 22.
(c) *Artic.* 31.

My Design both in the preaching this Sermon heretofore, *and in publishing it* now, *was partly, to prevent, as far as in me lay, the Ruine and Destruction of those many millions of Souls which are now your Charge; and will certainly perish, if ever they come under the Conduct of the blind Romish Guides: And partly, to free my self from the Blood of our miserable Posterity, which will undoubtedly be required of this Generation, if* Popery *return again in our Days, after it has been so long cast out.*

Popery *is the worst Religion, or pretended Religion, in the whole World; for she puts out the Understandings of those of her own Communion, and tears out the Hearts of all others: whom she cannot deceive, she will destroy.*

ſtroy. Upon which account ſhe is the Common Enemy of Mankind, and of us in particular, whom ſhe has threatned with utter Extirpation, *and has given it us under the Hand of her Secretary* Coleman. *Now I can as ſoon believe* Tranſubſtantiation *to be true, as believe that we are bound to encourage and aſſiſt her intended Cruelty againſt us, by meeting it half-way, and by vowing our ſelves Sacrifices to it. On the other hand; Unleſs we uſe our beſt Endeavours, both againſt* Popery, *and all thoſe treacherous Inlets which make a way for it, we do but mock God when we pray againſt it; and particularly, when we ſay that excellent Prayer againſt the Popes of* Rome, *which our own Church has put into our Mouths.*

The Lord of Heaven and Earth defend us from their Tyranny and Pride, that they never enter into his Vineyard again, to the Diſturbance of his ſilly poor Flock: but that they may be utterly confounded and put to Flight in all Parts of the World: and he of his great Mercy ſo work in all Mens Hearts, by the mighty Power of the Holy Ghoſt, that the comfortable Goſpel of his Son CHRIST may be truly preached, truly received, and truly followed in all places, to the

The 2d Part of the Sermon for *Whitſunday*, P. 286.

beating down of Sin, Death, the Pope, the Devil, and all the Kingdom of Antichriſt; that like ſcattered and diſperſed Sheep, being at length gathered into one Fold, we may in the end reſt all together in the Boſom of Abraham, Iſaac, and Jacob, there to be Partakers of Eternal and Everlaſting Life, through the Merits and Death of Jeſus Chriſt our Saviour. Amen.

S. *Mat.*

S. *Mat.* 15. latter part of the 14*th* Verſe.

—And if the Blind lead the Blind, they ſhall both of them fall into the Ditch.

THeſe words are ſpoken of the *Scribes* and *Phariſees*, as appears plainly by the Context; who though they were perverſly and ſtupidly ignorant, yet undertook to be the only *Guides* and Inſtructors of the People: And they again were ſo ſimple and beſotted, as to put themſelves under their Conduct and Direction.

And now, what *Good* can come of ſuch ſenſeleſs Doings? Our Saviour here tells us what the Effect of it will be, *They ſhall both of them fall into the Ditch*, and ingulf themſelves together in Perdition. And this is *ſo certain*, that in another place, the 6*th* of St. *Luke*, verſ. 39. he appeals to the common Senſe of Mankind, whether this be not likely to prove the laſt Iſſue of ſuch a courſe; he would fain know how it can be otherwiſe; *Can the Blind lead the Blind? ſhall they not both fall into the Ditch?*

In handling theſe Words, I ſhall conſider;

I. Why our Saviour calls theſe Scribes and Phariſees, *blind Guides.*

II. Why

II. Why he calls the People, their Followers, *blind.*

III. The *Danger* of both *Parties* engaged in this senſleſs Courſe.

I. Why our Saviour calls the Scribes and Phariſees, *blind Guides.*

And the Reaſons of it may be referr'd to theſe two Heads.

1. Becauſe their Doctrines were contrary to Reaſon and common Senſe. And therefore he often calls them *Fools* and *Blind.*

2. Becauſe they were contrary to the Holy Scriptures. *They made void the Commandments of God through their Traditions.*

1. Becauſe their Doctrines were contrary to Reaſon and common Senſe. What wiſe Heathen would not have ſcorn'd that idle Conceit, that waſhen Hands could contribute to a Man's inward Sanctity? And yet this was the ſtanding Tradition of the Elders, that none muſt *eat with unwaſhen Hands*; that ſo the Hands might not defile the Meat, nor the Meat the Man. And they were ſo careful to have this Practice duly obſerv'd, that they came on purpoſe to our Saviour, to complain of his Diſciples for their ſcandalous Neglect in this Point, and to challenge him for ſuffering them in it: As you have a full account of it in the beginning of this Chapter; together with our Saviour's ſenſe of this out-ſide and ſuperficial Religion, which is ſo far from the Heart. And upon this occaſion it is, he *here* calls them *blind.*

Another

Another Inſtance of this, was, their ſenſeleſs Diſtinctions about the Obligation of Oaths, St. *Matth.* 23. 16, 17. *Wo unto you, ye blind Guides, which ſay, Whoſoever ſhall ſwear by the Temple, it is nothing; but whoſoever ſhall ſwear by the Gold of the Temple, he is a Debtor; i. e.* bound to take care of his Oath, and make it good. *Ye Fools, and Blind; for whether is greater, the Gold, or the Temple which ſanctifies the Gold?* Theſe were profound Caſuiſts indeed, to determine ſo awkardly and abſurdly, and quite the wrong way, in Subtilties of their own making.

2. Becauſe their Doctrines were contrary to the Holy Scriptures, they *made void the Commandments of God, through their Traditions.* Our Saviour ſhews us how they tranſgreſs'd the Fifth Commandment, and made it of none effect through their Tradition, in the 4*th* Verſe of this Chapter. And ſo he ſhews in other places, how they had evaded and eluded the other Commandments, by their falſe Gloſſes and Interpretations. They taught Men how to ſupplant Juſtice and Honeſty, by Pretences of Piety; and to break the Tables of the Law one againſt another. They were very punctual in little Obſervances, about paying Tythe of Mint, Aniſe, and Cummin, which it is very diſputable whether God did command or no; but in the mean time, made no Conſcience of the more weighty and ſubſtantial things of the Law, Judgment, Mercy and Faithfulneſs. Which makes our Saviour call them again, *blind Guides, which ſtrain at a Gnat, and ſwallow a Camel,* St. *Matth.* 23. ver. 24.

II. And

II. And yet, in the ſecond place, theſe blind Guides were taken for no leſs than *Infallible*, by their blind and ignorant Followers. For they had ſwallowed down all their falſe and abſurd Doctrines, without any Scruple or Examination: *Inſomuch* that it was a great part of our Saviour's Buſineſs, both in his Sermon upon the Mount, and elſewhere, to undeceive them in theſe Matters. The People had captivated their Underſtandings and Belief to the Dictates of theſe Men, to ſuch a Degree, that it was laid down as a Rule amongſt them, *That if a Scribe ſaid, their right Hand was their Left, they were bound to believe him.* The Scribes and Phariſees, it ſeems, had gain'd ſuch an abſolute Empire and Dominion over the Minds of the People, that they thought it their Duty, rather to diſtruſt their own Senſe and Reaſon, than what their Teachers delivered, though it were never ſo apparently falſe.

R. Bechai.

What has been ſaid concerning theſe Jews, with whom we are leſs concerned, is enough to put you in mind of certain Prieſts and People in the World, who exactly agree with this Character, and ſeem to inherit the very Spirit and Temper of theſe Men. And to be plain, it is in the Romiſh Religion where this *odd Scene* has been acted over again, and the Blind have led the Blind for ſeveral Ages together. The blind Guides of that Church, have affronted the Reaſon of Mankind, and voided the Holy Scriptures more effectually, than ever the Scribes and Phariſees did; and all their Dictates have been followed with as blind an Obedience by the People.

Firſt,

First, Their Doctrines and Traditions, as the Phariſees were, are contrary to Reaſon, and the common ſenſe of Mankind. Prayer in an *Unknown Tongue*, is certainly a moſt unreaſonable and contradictious thing. It is *making* their Requeſts *known* unto God, for that is the Engliſh of Prayer, when they do not know them *themſelves*. It is the Performance of a reaſonable Act, without the Help of the Underſtanding. In a word, It is the trueſt *Sacrifice of Fools*. Now, this is impoſed upon the Generality of Chriſtians, as *C. Perronne* tells us, for Uniformity-ſake, that the Maſs may be ſaid alike in all places; That Latin may be kept up in the World; to prevent the ill ſounding of old and obſolete Words in vulgar Tongues; and for ſuch like Reaſons, which are as vain and ridiculous, as the Practice which they are brought to juſtify. *Reply to K. James.*

The Doctrine of Merit and Supererrogation, is a falſe and inſolent Doctrine at the *firſt ſight*: whereby they teach, that our great Creator may be put into Debt, and owe vaſt Arrears to one of his own Creatures: That ſome particular Men may have Goodneſs enough, and to ſpare; and may help out others with that *overplus*. And upon the Stock of theſe Merits, is raiſed the Fund of Roman Indulgences; whereby the Pope does make large Abatements of the Number of Men's Sins; and whereas they owe for Hundreds or Thouſands, can, with the unjuſt Steward, *bid them ſit down and write Fourſcore*.

It would be endleſs to rip up the Abſurdities of a Purgatory Fire, which is to *refine* Mens Souls; *Souls*, I ſay, for it is plain that their *Bodies* are then

then lying in the Grave. Of Auricular Confeſſion, where a Man unlades himſelf of all his Sins, by whiſpering them into the Prieſt's Ear. Of praying *to* Dead Men, which cannot hear us; and *for* Dead Men, which are paſt help. Of worſhipping Images, and expecting *great Good* from them; concerning which, what *David* ſays, is the Verdict of meer natural Reaſon; *They that make them, are like unto them; and ſo are all they that put their truſt in them.* As very Stocks and Stones as what they worſhip. *Pſal.* 115. 8.

Of Tranſubſtantiation, where Men muſt renounce all their five Senſes at once, and where Abſurdities, Repugnancies, and utter Impoſſibilities lie upon heaps. A Doctrine that lies ſo croſs to a Man's Underſtanding, as if it were framed in *ſpight* to our reaſonable Faculties. But ſo much the better; for now we are able to *demonſtrate* the falſhood and impoſſibility of it; and if it had not been ſo *very abſurd*, it had been the harder to confute. But now, that it is ſo point-blank contrary to the moſt evident and certain Truths we have either in the Mathematicks, or in Philoſophy, we are able to bring this Controverſy to a ſhort and ſpeedy Iſſue. For if Tranſubſtantiation be true, it has the good luck to be the *only* Truth in the World, and there is never another beſide.

And after all, The Doctrine of the Pope's Infallibility, keeps a very good *decorum* with the reſt. For tho he has, by his Authority, ſpread theſe falſe and abſurd Doctrines over a great part of the World; and though they ſeem to be very unreaſonable, yet they are really true, becauſe he that delivers them, is out of a poſſibility of erring;

ring; He alone cannot err, and all others, without ſome of his Aſſiſtance, cannot but err. But it is very hard to believe, that one ſingle Man in the World is *more* than a Man, and that all the reſt are *leſs* than Men. That if he place himſelf in his Chair, he cannot err if he would; and that others lie under as fatala neceſſity of erring, if they be left to themſelves, without his Guidance and direction. And it is *ſtill* the harder to believe it, becauſe theſe Oracles have been found contradicting each other. So that *beſides* their Infallibility, they muſt have another Privilegd beyond all other mortal Men, and that is, to *contradict* one another, and yet be *both* in the *right*.

Secondly, Their Traditions and Doctrines are contrary to the Holy Scriptures. Their Prayers in an Unknown Tongue are directly contrary to the 14*th* Chapter of the firſt Epiſtle to the *Corinthians*. Their Worſhip of Images is ſo plain a breach of the Second Commandment, that themſelves ſeeing how irreconcileable they are, and that they cannot both ſtand together, have wiſely let ſlip that Commandment out of their Catechiſms. And ſo it were as eaſy to ſhew you concerning the reſt. The Sacramental Elements are called *Bread* and *Wine* in Scripture, even after Conſecration. But inſtead of particular Inſtanſtances, the Pope's Infallibility, and ſole Prerogative of interpreting Scripture, is that which undermines the whole Goſpel all at once. For it makes the Scripture but a Stale, and gives the Pope's Interpretations all the Authority, which of right belongs to the Scripture. So that as *Bellarmine* ſays, If the Pope call Vertue Vice, or

Vice

Vice Vertue, he is to be believed and obeyed. And this indeed is a ſhort and compendious way, of making all the Commandments of God of none effect, for Men muſt obſerve them no longer than the Biſhop of *Rome* thinks fit. And thus much for the firſt Thing, which was, to ſhew how contrary the Doctrines of the Romiſh Prieſts are both to Scripture and Reaſon; and conſequently that they have as much Right to that Title of *blind Guides*, or more, than ever the Scribes and Phariſees had.

The Second Thing is to ſhew you, That they are attended by as blind and ignorant Followers. And this is notorious to the World; for Ignorance is induſtriouſly cheriſh'd among the common People, to make them the better Catholicks; according to that Proverb, which has been a long time currant among them, that *Ignorance is the Mother of Devotion.* There is a kind of Contract of Error made betwixt them; The Clergy are loth to have the People examine Things; and the People, on the other ſide, are as ready to take Things upon truſt, that they may not be at the pains of examining: And ſo they have right the Nuncio's Bleſſing, *Si Populus vult decipi, decipiatur*, If the People are willing to be deceived, let them.

Nay, they have enſlaved themſelves to ſuch Principles, as will for ever keep them low and ignorant, and which cut off all enquiry after Truth. For they are made to believe, that it is a *mortal Sin* to doubt of any part of their Religion: And then it is another mortal Sin, not to confeſs *this* to the Prieſt; who queſtionleſs will take care to keep them from ſtaggering, and *effectually* prevent their Apoſtacy from the Church. The

The holy Scripture, which is the beſt means of inſtructing them better, is either lock'd up from them in an unknown Tongue, or at leaſt the free uſe of it is denied to them. And yet they take this Injury ſo patiently, that moſt of them are really and heartily perſwaded that it is for their *good*, and that they are thereby the farther removed from all danger of falling into Hereſy.

They content themſelves with that ſhort Creed, To believe as the Church believes; with an implicit Faith, that is, with a Belief in another's keeping: Or, as Cardinal *Perron* explains the thing, It is to believe with the Faith of the Church, or adhere to the Church which believes ſuch things: By the Faith of which Church, ſays he, they live, as long as they continue in its Communion; as Children live by the Nouriſhment of the Mother, all the while they are in her Womb. Which is the fitteſt reſemblance in Nature that can be found out for them. *In his Letter to Caſaubon.*

By virtue of this Faith, all the *Embrio's* of that Religion do believe, that all theſe abſurd Doctrines are contained in Scripture. Nay that *Tranſubſtantiation it ſelf* is in the Apoſtles Creed. For the *Trent* Catechiſm ſays expreſly, That it is not lawful for any of the Faithful to doubt, but it is comprehended in theſe two Articles; **I believe in God the Father Almighty**, and **I believe in the Holy Catholick Church. The Father Almighty is able to effect and bring it to paſs, and the Holy Catholick Church tells us, he does effect and bring it to paſs:** and there it is. Now if this be not blind Belief, I would fain know what is. *De Sacr. Euchariſtiæ, Sect. 25.*

III. The third Thing I propounded was, to ſhew you the *Danger* of *both Parties* engaged in this ſenſleſs Courſe, *If the Blind lead the Blind, they ſhall both fall into the Ditch.* And I ſhall chooſe this way to do it.

Firſt, By laying open before you what a great Fault it is in the *Prieſts.*

Secondly, In the *People.* And then your ſelves may eaſily judg of the Danger.

Firſt, What a great Fault it is in the *Prieſts.* And that (1.) in advancing Doctrines contrary to Reaſon and common Senſe; whereby they go about, as much as in them lies, to extinguiſh that great Light which God has ſet up to enlighten every Man that comes into the World. Reaſon is the only thing we have to truſt to, in the laſt iſſue and reſult of things. And our very belief of Divine Revelations, muſt finally be reſolved into it: Or elſe we ſhall very ill comply with St. *Peter*'s Advice, *to be ready to render a Reaſon of the Hope that is in us.* It is that which lays in us the Foundation of all Religion, I mean, a true Notion of God; it teaches us due apprehenſions of him, and to conceive rightly concerning him. It inſtructs us, that we received our Being, and all our Faculties from him; that we cannot be deceived by them, in thoſe things which we evidently and diſtinctly perceive, and that to think otherwiſe, would be to reflect upon God. Nay, it teaches us, that Omnipotence it ſelf cannot make a clear Conception to be falſe: it can indeed make ſomething out of nothing, but it can't make ſomething to be nothing. Theſe,

These, and such like Principles of Reason, are the Rock upon which all Religion stands; and if any Man will go wisely and orderly to work, he must be satisfied in these things, before he can think of Revelation. As for our Reasonable Faculties, we know whence we had them, and are assured that God has spoken to us by them: But as for any Revelation, we know not whence it is, till we have tried and examined it. Till we see how it agrees with our natural Notices of God, till we find that it is worthy of God, and becoming his Holiness, Wisdom, Goodness and Truth: for then it bears God's Mark and Superscription upon it, and carries along with it one great Evidence, that it came forth from God. When a revealed Religion, and the Reason of Mankind, do perfectly correspond, and bear witness to one another, it is a sign they both proceed from one Author, and were both given us by the same Hand. If a Doctrine, which pretends to come from God, does teach us over again the first Principles of our Creation, and the Eternal Laws of Heaven and Earth, and nothing at all contrary to them, who can reasonably doubt but this is the very Mind and Will of him who made the World?

However, this is an undeniable Consequence on the other hand; if any pretended Revelation contain in it things contrary to Reason, such as we are able to prove false, it cannot come from God, it is immediately convicted of Fraud and Imposture. For whatsoever is false in Philosophy, can never be true in Divinity. If natural and supernatural Truths could be supposed to cross one another, we should be bound to Contradictions and Impossibilities, we should be en-

gaged at once to believe and disbelieve the same things; and in the self-same Instance, to act both as reasonable, and unreasonable Creatures.

Therefore when Men first teach what is contrary to Reason, and then vilify and disparage it, as that which *savours not the things which be of God*, as that which is *pur-blind*, and sees little or nothing in Matters of Religion, as that which is *stark blind*, and sees nothing at all; What do they but undermine the Foundations of all Religion, and eclipse that *common Light* which discovers God to the World, and that bright Star which leads all wise Men to Christ; and, in a word, take the ready way, not to leave a Christian, or a reasonable Man, in the World?

2. It is likewise a great Fault, to teach Doctrines contrary to the Holy Scripture. For it is to unteach the People what God has taught them; It is to set them free from those Obligations which God has laid upon them, and to make them the Servants of Men: It is the presumptuous entitling of God to their own Errors and Falshoods, and saying, *The Lord hath spoken it*, when he never said it, neither did it ever come into his Mind.

It is an unspeakable Injury to our Blessed Saviour, to misrepresent his Holy Gospel, and to make him be thought the Author of an absurd, and senseless, and loose, and cruel Religion. It is enough to alienate the Minds of those, who only know Popery, and the dark side of our Religion, from Christianity it self; and to make them take up the Resolution of *Averroes*, *Quandoquidem Christiani adorant quod comedunt, sit anima mea cum Philosophis.* As long as the Christians worship what they eat, let my Soul be with the Philosophers. It

It deceives Men in Matters of the greateſt Conſequence, in the weighty Concerns of their Soul, and of Eternity; wherein, of all other things, it is the moſt horrid and barbarous to impoſe upon them. In a word, It is the ſhrewdeſt ill turn, under pretence of the greateſt Charity; it is deſtroying Men, in the way of making them happy; it is poiſoning the Sacrament, and it is the Blood of Souls.

And the Badneſs of this Practice will further appear, by conſidering the Motives which draw Men to it. And in ſome Points of Popery, it is viſible that it is *Covetouſneſs, making Merchandiſe* of Souls *for filthy Lucre ſake*. And indeed, no Gain can be ſo *foul* and *diſhoneſt*, as that for which Men ſell Truth, and the everlaſting Intereſts of Men.

Ruſhw. *Dial.* 1. *Sect.* 4.

In other Points the Motive is *Reputation*; which is ſo plain in the Doctrine of Tranſubſtantiation, that one of their own Writers, cannot forbear enlarging upon the great Honour which it derives upon the Clergy, by giving them *ſuch a Privilege, as if all the learned Clerks, that ever lived ſince the Beginning of the World, ſhould have ſtudied to raiſe, advance, and magnify ſome one State of Men to the higheſt pitch of Reverence and Eminency, they could never (without ſpecial Light from Heaven) have thought of any thing comparable to this.* That is, they can make their Maker: *Sacerdos eſt Creator ſui Creatoris.*

Another ſays, the Prieſt has herebythe Honour of being the Father of Chriſt, whom he has begotten in the *Sacrament*: *See this, with much other Blaſphemy, in* Andr. River, *Explic. Decal.* p. 1304.

The Sweets of Government, and the extream and accurſed Pleaſure of having a Spiritual Dominion, and reigning over the Minds and Belief of Men, ſeems to be the Original of other Points, as namely, Infallibility and Confeſſion.

It is much to be feared, that Ambition, Secular Profit and Advantages, the *God of this World has blinded their Eyes* in these, and many other Particulars. I know, they plead Councils, and Fathers, and uninterrupted Tradition, in behalf of their Doctrines: but with so little Probability, that it may put us in mind of what *Polybius* says concerning the declaring of War; That one Reason is given out, but generally that which is concealed is the true Reason.

However, we are sure, that if such worldly Considerations do not blind their Eyes, and byas their Understandings; Yet want of considering and examining things freely and impartially, is a Fault, of which they will never be able to acquit themselves. And that's Crime enough, for a Man to bury his Reason alive, and hide his Talent in a Napkin, because he will not be at the pains of improving it. It is an unpardonable slighting of Heaven, and of the right way thither; as if they were not worthy of their Enquiry after them, and is sufficient to destroy, both themselves and them that hear them. Who are likewise,

Secondly, In great Danger, if we consider what a great Fault it is in them, to follow their blind Guides with a blind Belief and Obedience.

1. In Doctrines which are contrary to Reason and common Sense. This must be the worse, because a Man cannot do it without some Reluctancy, and without offering Violence to his own Mind. We are apt to have very uncomfortable Thoughts of the Heathen World, as sitting in Darkness, and in the Shadow of Death; but Men

Men that yield up their Belief to the Dictates of others, betray themſelves into a worſe Condition; they expoſe themſelves to greater Errors than ever the Heathens were guilty of; of which the ſingle Doctrine of Tranſubſtantiation will ſerve for a thouſand Inſtances: And not only ſo, but they put it out of their Power ever to correct their Errors, and lie wholly at the *Mercy* of another.

Mahomet requires no more than this tractable Principle, to keep Men Turks and good Muſſelmen, for this will for ever reconcile them to all the abſurd and bloody Doctrines of the *Alcoran.* In the 32 *Azoara* of which Book, he cautions his Followers not to enter into Debate about their Religion, nor to argue for it; but if any one offer to diſpute with them, to ſay, *That God ſhall diſcuſs all Controverſies in the Day of Judgment: which it is as eaſy for him to do, as if it lay written before him in a Book, ſeeing all things are his.* And in another place he ſays, *That no Body underſtands the Alcoran, but God alone; but they that have the Depth of Wiſdom, ſay of it, We believe it, for all of it comes from our good God.* And if they be true to theſe Principles, it is utterly impoſſible to bring Men over from that ſenſleſs and barbarous Religion, or ever to put them out of conceit with it.

And beſides, this temper not only expoſes Men to the Belief of the greateſt Cheats and Impoſtures in Religion, but likewiſe is a Folly, which admits of *no manner* of Defence or Excuſe. Why did God give every Man a Conſcience of his own, if he were to be guided and directed by another Man's Conſcience, and not his own? It is the Birth-right of Mankind to be govern'd by their

own Reaſon in their ſenſe of Religion, and as to their inward Belief; but theſe Men part with it upon cheaper terms, than prophane *Eſau* ſold his, and fairly renounce it at a Prieſt's bidding.

Where ſhould Men uſe their Reaſon and Underſtanding moſt, but in Matters of the greateſt Moment? and ſuch without controverſy Religion is. Did God endow us with theſe Divine Faculties, only to meaſure Lines and Angles, or to learn Trades, or to drive Bargains? We may as well ſay, that he created the Sun to ſave Candle. No, he beſtowed them upon us for nobler and higher Purpoſes; that we might know him, and know our ſelves, what relation we have to him, and what Service we owe him; that we might diſtinguiſh betwixt true and falſe, right and wrong, and might be able to think and act as becomes reaſonable Creatures. And thoſe that commit theſe precious Talents to anothers keeping, are like to give but a very ill account of them.

2. In Doctrines which are contrary to the Holy Scripture. Here the People may more eaſily be abuſed than before, and be miſled without being aware of it: becauſe the Inſtitutions of Revealed Religion are not ſo well known, nor ſo obvious to Men, as the Dictates of Nature. But the Prieſts very forbidding the People to read the Scripture, gives them a juſt ſuſpicion that they *are abuſed*, and would make any conſiderate Man the more eager to examine whether the things they teach be ſo or no. For which the generous *Bereans* are commended in Scripture, who would not take the Apoſtle's bare word, but ſearch'd the Scriptures themſelves.

If

If any Doctrine decline Trial, it is a great Arment againſt it; for Truth loſes nothing by being brought to the Teſt. If any Religion be too good to be examined, it is too bad to be believed.

Men would not be thus tamely cheated in worldly Matters; they will not buy, or bargain at this blind rate: and therefore it is a ſign that they leſs care what becomes of their Souls, than of their Mony and Eſtates.

So that in the laſt place, this Temper reſolves it ſelf into a great Indifferency and Unconcernedneſs about Religion, which ought to be our firſt and chief Care. It proceeds from a brutiſh degeneracy of Mind, which makes Men content to be like the Horſe and Mule, which have no Underſtanding. It has in it all the bad Ingredients of Sloth and Negligence, of Folly, and Credulity, and Irreligion. And I am ſure there can be no ſafety in ſuch a ſtate of Mind; for it is far from Truth, and far from God.

We may take occaſion, from what has been ſaid, to thank God that it is otherwiſe with us. For who has made the difference? This was the Caſe of our Forefathers, in the dark and long Night of Popery. Bleſſed be God that it is not ours.

2. Let us ſtand faſt in that Liberty wherewith God has made us free, and never ſuffer our Souls to be brought into Bondage to any Man, whatever becomes of our Bodies.

3. Let us heartily pity, and as we are able, ſeek the Recovery of thoſe that are in this bad Condition.

4. Let

4. Let us take a ſpecial care to live up to that Knowledg which God has given us: otherwiſe we have but little reaſon to pity them, they are in a better Condition than we. Let us think often of thoſe words of our Saviour, St. *John* 9. the laſt Verſe, *Jeſus ſaid unto them, If ye were blind, ye ſhould have no Sin*, that is, none in compariſon, your Sin would be the leſs: *But now ye ſay, We ſee, therefore your Sin remaineth*, and will be the harder to wipe out.

Theſe Things require more Enlargement than the Time will bear, I ſhall therefore leave them, as they are, to your own Conſideration.

FINIS.

THis Collection of the Doctrine of the Homilies againſt the principal Points of Popery was made in the beginning of the year 1685, when there was a Project on foot, for Reconciling of the Two Churches; but by this Standard of the true Proteſtant Doctrine of this Church, any ſuch Accommodation was ſhewn to be impoſſible.

The Church of ENGLAND

As by LAW Eſtabliſhed:

Being the very Doctrine and expreſs Words of The *HOMILIES* againſt *POPERY.*

The thirty fifth Article of the Church of *England. The ſecond Book of Homilies doth contain a godly and wholſom Doctrine, and neceſſary for theſe times; as doth the former Book of Homilies, which were ſet forth in the time of* Edward VI. *And therefore we judg them to be read in Churches by the Miniſters diligently and diſtinctly, that they may be underſtood of the People.* And to this the whole Clergy of *England* have willingly and *ex animo* ſubſcribed for above this hundred and twenty years, unto this very day.

Homily for *Whitſunday*, concerning the coming down of the Holy Ghoſt in the likeneſs of cloven Tongues, p. 207. *So that if any Man be a dumb Chriſtian, not profeſſing his Faith openly, but cloaking and colouring himſelf for fear of danger in time to come, he giveth Men occaſion juſtly and with good Conſcience to doubt, leſt he have not the Grace of the Holy Ghoſt within him, becauſe he is tongue-ty'd, and cannot ſpeak.*

Vol. 1. p. 50. *For whoſoever forſaketh the Truth for love or diſpleaſure of any Man, or for lucre and profit to himſelf, doth forſake Chriſt, and with* Judas *betray him.*

I.
That Ignorance is the Mother of Popery.

BY Ignorance the *Jewiſh* Clergy induced the common People to ask the Delivery of *Barrabas* the ſeditious Murderer, and to ſue for the cruel crucifying of our Saviour Chriſt, for that he rebuked the Ambition, Superſtition, and other Vices of the High Prieſts and Clergy. * For, as our Saviour Chriſt teſtifieth, that thoſe that crucified him wiſt not what they did; ſo doth the holy Apoſtle St. *Paul* ſay, if they had known, if they had not been ignorant, they would never have *crucified the Lord of Glory:* But they *knew not what they did.* Our Saviour Chriſt himſelf alſo foreſhewed that it ſhould come to paſs by Ignorance, that thoſe who ſhould perſecute and murder his true Apoſtles and Diſciples, ſhould think they did God acceptable Sacrifice, and good Service; as it is alſo verified even at this day.

* P. 313. Lon. Ed. 1623.

And in this Ignorance have the Biſhops of *Rome* kept the People of God, eſpecially the common Sort, by no means ſo much as by withdrawing of the Word of God from them, and by keeping it under the Vail of an unknown Tongue. For, as it ſerved the ambitious humour of the Biſhops of *Rome*, to compel all Nations to uſe the natural Language of the City of *Rome*, where they were Biſhops, which ſhewed a certain acknowledging of Subjection unto them; ſo yet ſerved it much more their crafty purpoſe, thereby to keep all People ſo blind, that they not knowing what they prayed, what they believed, nor what they were commanded by God, might take all their Commandments

mandments for God's. For as they would not ſuffer the holy Scriptures, or Church-Service to be uſed or had in any other Tongue than the *Latin*, ſo were very few even of the moſt ſimple People, taught the Lord's Prayer, the Articles of the Faith, and the ten Commandments, otherwiſe than in *Latin*, which they underſtood not: By which univerſal Ignorance all Men were ready to *believe* whatſoever they ſaid, and to *do* whatſoever they commanded.

II.

The pretended Reaſons for denying the People the free Uſe of the Holy Scripture.

The great Utility and Profit that Chriſtian Men and Women may take, (if they will) by hearing and reading the holy Scriptures, † no Heart can ſufficiently conceive; much leſs is my Tongue able with words to expreſs: wherefore Satan, our Enemy, ſeeing the Scriptures to be the very means, and right way to bring the People to the true Knowledg of God, and that Chriſtian Religion is greatly furthered by diligent hearing and reading of them; he alſo perceiving what an hindrance and lett they be to him and his Kingdom, doth what he can to drive the reading of them out of God's Church. And for that end he hath always ſtirred up in one place or other cruel Tyrants, ſharp Perſecutors, and extream Enemies unto God, and his Infallible Truth, to pull with violence the holy Bibles out of Peoples hands, and have moſt ſpightfully deſtroyed and conſumed the ſame to Aſhes in the Fire; pretending moſt untruly, that the much hearing and reading of

† P. 143.

God's

God's Word is the cauſe of Hereſy, carnal Liberty, and the ſubverſion of all good Orders. But the Knowledg of God and of our ſelves is ſo far from being an occaſion of Evil, that it is the readieſt, yea the only means to bridle carnal Liberty, and to kill our fleſhly Affections. And the ordinary way to attain this Knowledg is, with diligence to hear and read the holy Scriptures.

III.

Concerning the ſingular Profitableneſs of Laymens Books, which with them do ſupply the place of the Holy Scriptures.

For what Leſſons of Contempt of Riches, and Vanity of this World, can ſuch Books, ſo beſmeared with Gold, ſet with precious Stones, covered with Silks, teach? || What Leſſons of Soberneſs and Chaſtity can our Women learn of thoſe pictured Scriptures, with their nice Apparel and wanton Looks? But away for ſhame with theſe colour'd Cloaks of Idolatry, of the Books and Scriptures of Images and Pictures, to teach Idiots, nay, to make Idiots, and ſtark Fools, and Beaſts of Chriſtians. Do Men, I pray you, when they have the ſame Books at home with them, run on Pilgrimage to ſeek the like Books at *Rome*, *Compoſtella*, or *Jeruſalem*, to be taught of them, when they have the ſame Books at home? Do Men reverence ſome Books, and deſpiſe and ſet light by others of the ſame ſort? Do Men kneel before their Books, light Candle at Noon-time, burn Incenſe, offer up Gold and Silver, and other Gifts to their Books? Do Men either feign or believe Miracles to be wrought by their Books? I am

|| P. 73.

ſure

ſure that the New Teſtament of our Saviour Jeſus Chriſt, containing the Word of Life, is a more lively, expreſs and true Image of our Saviour, than all the carved, graven, molten and painted Images in the World be; and yet none of all theſe things be done to that Book, or Scripture of the Goſpel of our Saviour, which be done to Images and Pictures, the *Books* and *Scriptures* of Laymen and Idiots, as they call them. Wherefore call them what they liſt, it is moſt evident by their Deeds, that they make them no other Books, nor Scripture, than ſuch as teach moſt filthy and horrible Idolatry; as the uſers of ſuch Books daily prove by continual practiſing the ſame. O Books and Scriptures, in which the deviliſh Schoolmaſter *Satan* hath penn'd the lewd Leſſons of wicked Idolatry, for his daſtardly Diſciples and Scholars to behold and learn; to God's moſt high diſhonour, and their moſt horrible Damnation. Have not we been much bound, think you, to thoſe which ſhould have taught us the Truth out of God's Book, and his holy Scripture, that they have ſhut up that Book and Scripture from us, and none of us ſo bold as once to open it, or read on it? and inſtead thereof, to ſpread us abroad theſe goodly, carved, and guilten Books, to teach us ſuch good and godly Leſſons?

IV.

Concerning the right uſe of Churches, and the groſs Abuſes of them under Popery.

And have not the Chriſtians of late days, and in our days alſo, in like manner provoked the diſpleaſure and indignation of Almighty God? partly

ly becauſe they have profaned and defiled their Churches with Heatheniſh and *Jewiſh Abuſes*; with Images and Idols, with numbers of Altars, too ſuperſtitiouſly and intolerably abuſed, with groſs abuſing, and filthy corrupting of the Lord's Holy Supper, the bleſſed Sacrament of his Body and Blood, with an infinite number of Toys and Trifles * of their own devices, to make a goodly outward ſhew, and to deface the plain, ſimple and ſincere Religion of Chriſt Jeſus: Partly they reſort to the Church, like Hypocrites, full of all Iniquity and ſinful Life, having a vain and dangerous fancy and perſwaſion, that if they come to the Church, beſprinkle them with Holy Water, hear a Maſs, and be bleſs'd with the Chalice, tho they underſtand not one word of the whole Service, nor feel one motion of Repentance in their Hearts, all is well, all is ſure. Fie upon ſuch mocking and blaſpheming of God's holy Ordinance. Churches were made for another purpoſe; that is, to reſort thither, and to ſerve God truly, there to learn his bleſſed Will, there to call upon his mighty Name, there to uſe the holy Sacraments, there to travel how to be in Charity with thy Neighbour, there to have thy poor and needy Neighbour in remembrance, from thence to depart better and more godly than thou cameſt thither.

* P. 131.

What Dens of Thieves the Churches of *England* have been made, by the blaſphemous buying and ſelling † the moſt precious *Body* and *Blood* of Chriſt in the Maſs, as the World was made to believe, at Dirigies, at Month's Minds, at Trentals, in Abbeys and Chantries, beſides other horrible Abuſes, (God's holy Name be bleſſed for ever) which

† P. 80.

which we now ſee and underſtand. All theſe Abominations they that ſupply the room of Chriſt, have cleanſed and purged the Churches of *England* of, taking away all ſuch fulſomneſs and filthineſs, as through blind Devotion and Ignorance, hath crept into the Church theſe many hundred years. Wherefore, O ye good Chriſtian People, ye dearly beloved in Chriſt Jeſus, ye that glory not in worldly and vain Religion, in phantaſtical adorning and decking; but rejoice in heart to ſee the Glory of God truly ſet forth, and the Churches reſtored to their ancient and godly uſe; render your hearty Thanks to the Goodneſs of Almighty God, who hath in our days ſtirred up the Hearts, not only of his godly Preachers and Miniſters, but alſo of his faithful and moſt Chriſtian Magiſtrates and Governours, to bring ſuch godly things to paſs.

V.

Concerning Prayer in an Unknown Tongue.

Firſt, St. *Paul* to the *Corinthians* ſaith, *Let all be done to edifying*; ‖ which cannot be unleſs common Prayers and Adminiſtration of Sacraments be in a Tongue known to the People: For ſaith St. *Paul*, *He that ſpeaketh in a Tongue unknown, ſhall be to the Hearers an Alien*, which in a Chriſtian Congregation is a great Abſurdity. ‖ *p.* 137.

As touching the Times before the Coming of Chriſt, there was never Man yet that would affirm, that either the People of God, or other, had their Prayers, and Adminiſtration of the Sacraments, or Sacrifices, * in a Tongue that they themſelves underſtood not. As for the time ſince * *p.* 148.

Christ, till that usurped Power of *Rome* began to spread it self, and to enforce all the Nations of *Europe* to have the *Romish* Language in admiration; it appeareth by the consent of the most ancient and learned Writers, that there was no strange or unknown Tongue used in the Congregation of Christians.

St. *Austin* writing upon the 18*th Psalm*, saith, what this should be, we ought to understand, that
† *p.* 139. we may sing with Reason of Man, † and not with chattering of Birds. For Owls, Popinjays, Ravens, Pyes and other such like Birds are taught of Men to prate they know not what: but to sing with Understanding is given by God's holy Will to the Nature of Man.

Let us therefore conclude with God and all good
‖ *p.* 140. Mens Assent, ‖ that no Common-Prayer or Sacraments ought to be ministred in a Tongue that is not understood of the Hearers.

VI.

Against Invocation of Saints or Angels, and that Prayer ought to be made and directed to God alone.

But that the Truth hereof may the better appear, even to them that be most simple and un-
* *p.* 114, learned, let us consider what Prayer is: * S. *Austin* calleth it a lifting up of the Mind to God. *Isidorus* saith, that it is an Affection of the Heart, and not a labour of the Lips.

Now then, is there any Angel, any Virgin, any Patriarch or Prophet among the Dead, that can understand or know the meaning of the Heart? The Scripture saith, It is God that searcheth the Heart and the Reins, and that he only knoweth the

the Hearts of the Children of Men; as for the Saints they have ſo little Knowledg of the Secrets of the Heart, that many of the ancient Fathers did greatly doubt, whether they know any thing at all that is commonly done on Earth. And albeit ſome think they do, yet St. *Auguſtine*, a Doctor of great Authority, and alſo Antiquity, hath this opinion of them, that they know no more what we do on Earth, than we know what they do in Heaven. For proof whereof he alledgeth the words of *Iſaiah* the Prophet, where it is ſaid, *Abraham is ignorant of us, and Iſrael knoweth us not*, Iſai. 63.

Thus you ſee, that the Authority both of the Scripture, and alſo of *Auguſtine*, doth not permit that we ſhould pray unto them. O that all Men would ſtudiouſly read and ſearch the Scriptures, then ſhould they not be drowned in Ignorance, † but ſhould eaſily perceive the Truth, as well of this Point of Doctrine as of all the reſt. For there doth the Holy Ghoſt plainly teach us, that Chriſt is our only Mediator and Interceſſor with God, and that we muſt not ſeek and run to another. † p. 115.

Let us not therefore in any thing miſtruſt God's Goodneſs, let us not fear to come before the Throne of his Mercy, ‖ let us not ſeek the Aid and Help of Saints; but let us come boldly our ſelves, nothing doubting but God for Chriſt's ſake, in whom he is well pleaſed, will hear us without a ſpokeſ-man. ‖ p. 117.

VII.

Againſt the Doctrine of Merit.

But this ſaying, that we be juſtified by Faith only, freely and without Works, is ſpoken for to take away clearly all Merit of our Works, as being unable to deſerve our Juſtification at God's Hands, and thereby moſt plainly to expreſs the weakneſs of Man, and the Goodneſs of God; the imperfectneſs of our own Works, and the moſt abundant Grace of our Saviour Chriſt; *and therefore wholly to aſcribe the Merit and deſerving of our Juſtification unto Chriſt only, and his moſt precious Blood-ſhedding. This Faith the holy Scripture teacheth us, this is the ſtrong Rock and Foundation of Chriſtian Religion; this Doctrine all Old and Ancient Authors of Chriſt's Church do approve, this Doctrine advanceth and ſetteth forth the true Glory of Chriſt, and beateth down the vain Glory of Man; this whoſoever denieth is not to be accounted for a Chriſtian Man, nor for a ſetter forth of Chriſt's Glory; but for an Adverſary to Chriſt and his Goſpel, and for a ſetter forth of Mens vain Glory.

* *Vol.* 1. *p.* 6.

VIII.

Concerning Religious Orders, as they call themſelves, or Phariſaical Sects by Antichriſt invented, as the Homily calls them, and concerning their Merits and Works of Supererrogation.

Sects and feigned Religions were never the fortieth part ſo many among the Jews, nor more ſuperſtitiouſly and ungodly abuſed, than of late days

days they have been among us. Which Sects and Religions had ſo many hypocritical aud feigned Works in their State of Religion (as they arrogantly named it) that their Lamps (as they ſaid) ran always over, † able to ſatisfy not only for their own Sins, but alſo for all other their Benefactors, Brothers and Siſters of Religion, as moſt ungodlily and craftily they had perſwaded the multitude of ignorant People; keeping in divers places as it were Marts or Markets of Merits, being full of their holy Reliques, Images, Shrines, and Works of overflowing abundance ready to be ſold. And all things which they had were called Holy, holy Cowles, Girdles, Pardons, Beads, Shoes, holy Rules, and all full of Holineſs. But to paſs over the innumerable Superſtitiouſneſs that hath been in ſtrange Apparel, in Silence, in Dormitory, in Cloiſter, in Chapter, in choice of Meats and Drinks, and in all ſuch things, let us conſider what Enormities and Abuſes have been in the three chief principal Points, which they called the three Eſſentials, or three chief Foundations of Religion, that is to ſay, Obedience, Chaſtity and wilful Poverty.

† *Vol. 1. p. 36.*

Firſt under pretence or colour of Obedience to their Father in Religion (which Obedience they made themſelves) they were made free by their Rule and Canons from the Obedience of their natural Father and Mother, and from the Obedience of Emperour and King, and all Temporal Power; whom of very Duty by God's Laws they were bound to obey. And ſo the Profeſſion of their Obedience not due, was a forſaking of their due Obedience. And how their Profeſſion of Chaſtity was kept, it is more honeſty to

paſs over in ſilence, and let the World judg of that which is well known, than with unchaſte words, by expreſſing of their unchaſte Life, to offend chaſte and godly Ears. And as for their wilful Poverty, it was ſuch, that when in Poſſeſſions, Jewels, Plate and Riches, they were equal or above Merchants, Gentlemen, Barons, Earls and Dukes: Yet by this ſubtil ſophiſtical term, *Proprium in Commune*, that is to ſay, Proper in Common, they mocked the World, perſwading that notwithſtanding all their Poſſeſſions and Riches, yet they kept their Vow, and were in wilful Poverty.

IX.

That the Maſs is a groſs, Idolatrous and mummiſh Abuſe of the Lord's Supper.

But before all other things this we muſt be ſure of eſpecially, ‖ that this Supper be in ſuch-wiſe done and miniſtred, as our Lord and Saviour did and commanded to be done, as his holy Apoſtles uſed it, and the good Fathers in the Primitive Church frequented it. We muſt then take heed, leſt of the memory, it be made a Sacrifice; leſt of a Communion, it be made a private eating; leſt of two parts we have but one; leſt applying it for the dead, we loſe the Fruit that be alive. Let us rather in theſe matters follow the Advice of *Cyprian* in the like caſe; that is, cleave faſt to the firſt Beginning, hold faſt the Lord's Tradition, do that in the Lord's Commemoration which he himſelf did, he himſelf commanded, and his Apoſtles confirmed. This caution or foreſight if we uſe, then may we ſee thoſe things that be requiſite

‖ *p.* 198.

quiſite in the worthy Receiver; whereof this was the firſt, that we have a right underſtanding of the thing it ſelf.

For what hath been the cauſe of the Ruine of God's Religion, but the Ignorance hereof? What * hath been the cauſe of this groſs Idolatry, but the Ignorance hereof? What hath been the cauſe of this mummiſh Maſsing, but the Ignorance hereof? * P. 199

X.

What kind of Power the Pope's is, and that therefore we ought not to ſubmit to it.

Therefore let us all fear the moſt deteſtable vice of Rebellion, ever knowing and remembring that he that reſiſteth or withſtandeth common Authority, reſiſteth or withſtandeth God and his Ordinance, † as it may be proved by many other places of the Holy Scripture. And here let us take heed, that we underſtand not theſe or ſuch other like places (which ſo ſtraitly command Obedience to Superiors, and ſo ſtraitly puniſhed Rebellion and Diſobedience to the ſame) to be meant in any condition of the pretended or coloured Power of the Biſhop of *Rome*. For truly the Scripture of God alloweth no ſuch uſurped Power, full of Enormities, Abuſions and Blaſphemies. † *Vul.* 13. 76.

XI.

That the Papiſts worſhip a vaſt number of falſe Gods.

And for that Idolatry ſtandeth chiefly in the Mind, it ſhall in this part firſt be proved, that ‖ our Image-maintainers have had, and have the ſame Opinions and Judgment of Saints, whoſe I- ‖ P. 45.

mages they have made and worſhipped, as the *Gentiles* Idolaters had of their Gods. What I pray you be ſuch Saints with us, to whom we attribute the defence of certain Countreys, but *Dii Tutelares* of the *Gentiles* Idolaters? What be ſuch Saints to whom the Safeguard of certain Cities are appointed, but *Dii Preſides* with the *Gentiles* Idolaters? What be ſuch Saints to whom, contrary to the uſe of the Primitive Church, Temples and Churches be builded, and Altars erected, but *Dii Patroni* of the *Gentiles* Idolaters? *Oenomaus* and *Heſiodus* ſhew, that in their time there were thirty thouſand Gods; I think we had no fewer Saints to whom we gave the Honour due to God.

Every Artificer and Profeſſion hath his ſpecial Saint as a peculiar God: As for example, Scholars
* p. 47. have Saint *Nicholas* and St. *Gregory*, Painters Saint *Luke*, neither lack Souldiers their *Mars*, nor Lovers their *Venus* amongſt Chriſtians. All Diſeaſes have their ſpecial Saints, as Gods, the Curers of them: the Pox, St. *Roch*; the falling Evil, St. *Cornelis*; the Toothach, St. *Appolin*, &c. Neither do Beaſts and Cattel lack their Gods with us, for St. *Loy* is the *Horſe-leach*, and St. *Anthony* the *Swine-heard*, &c.

Theſe things are not written to any reproach of the Saints themſelves, who were the true Servants of God, and did give all Honour to him, taking none unto themſelves, and are bleſſed Souls with God, but againſt our Fooliſhneſs and Wickedneſs, making of the true Servants of God falſe Gods, by attributing to them the Power which is God's, and due to him only. And for that we have ſuch Opinions of the Power and ready Help

of

of Saints, all our Legends, Hymns, Sequences and Maſſes † did contain Stories, Lauds and Praiſes of them, and Prayers to them; yea, and Sermons alſo altogether of them, and to their Praiſes, God's Word being clean laid aſide: And this we do altogether agreeable to the Saints, as did the Gentile Idolaters to their falſe Gods. For theſe Opinions which Men have had of mortal Perſons, were they never ſo holy, the old moſt godly and learned Chriſtians have written againſt the feigned Gods of the Gentiles, and Chriſtian Princes have deſtroyed their Images, who if they were now living, would doubtleſs likewiſe both write againſt our falſe Opinions of Saints, and alſo deſtroy their Images. For it is evident, that our Image-maintainers have the ſame Opinion of Saints, which the Gentiles had of their falſe Gods, and thereby are moved to make them Images, as the Gentiles did.

† P. 48.

XII.

Concerning Popiſh Reliques.

But in this they paſs the Folly and Wickedneſs of the Gentiles, that they honour and worſhip the Reliques and Bones of our Saints, which prove that they be mortal Men and dead, and therefore no Gods to be worſhipped, which the Gentiles would never confeſs of their Gods for very ſhame. † But the Reliques we muſt kiſs and offer to, eſpecially on *Relique Sunday*. And while we offer (that we ſhould not be weary or repent us of our Coſt) the Muſick and Minſtrelſie goeth merrily all the Offertory time, with praiſing and calling upon thoſe Saints whoſe Reliques be then in preſence; yea and the Water alſo wherein thoſe

† P. 53.

thoſe Reliques have been dipped, muſt with great Reverence be reſerved as very holy and effectual. Is this agreeable to *Chryſoſtom*, who writeth thus of Reliques? Do not regard the Aſhes of Saints Bodies, nor the Reliques of their Fleſh and Bones conſumed with time: But open the Eyes of thy Faith, and behold them clothed with heavenly Vertue, and the Grace of the Holy Ghoſt, and ſhining with the brightneſs of the heavenly Light. But our Idolaters found too much advantage of Reliques and Relique-water to follow St. *Chryſoſtom*'s Counſel. And becauſe Reliques were ſo gainful, few places were there, but they had Reliques provided for them. And for more plenty of Reliques, ſome one Saint had many Heads, one in one place, and another in another place; ſome had ſix Arms and twenty ſix Fingers. And whereas our Lord bare his Croſs alone, if all the pieces of the Reliques thereof were gathered together, the greateſt Ship in *England* would ſcarcely bear them; and yet the greateſt part of it (they ſay) doth yet remain in the Hands of the Infidels, for the which they pray in their Beads bidding, that they may get it alſo into their Hands for ſuch godly uſe and purpoſe. And not only the Bones of the Saints, but every thing appertaining to them was an holy Relique. In ſome place they offer a Sword, in ſome the Scabbard, in ſome a Shoe, in ſome a Saddle that had been ſet upon ſome holy Horſe, in ſome the Coals wherewith St. *Laurence* was roaſted; in ſome the Tail of the Aſs which our Lord Jeſus Chriſt ſat on, to be kiſſed and offered unto for a Relique: For rather than they would lack a Relique, they would offer you a Horſe bone inſtead of a Virgin's Arm, or the

Tail

Tail of the Aſs to be kiſſed and offered unto for Reliques. O wicked, impudent and moſt ſhameleſs Men, the deviſers of theſe things; O ſilly, fooliſh and daſtardly Daws, and more beaſtly than the Aſs whoſe Tail they kiſſed, that believe ſuch things! Now God be merciful to ſuch ſilly Chriſtians, who by the fraud and falſehood of thoſe which ſhould have taught them the way of Truth and Life, have been made not only more wicked than the Gentile Idolaters, but alſo no wiſer than Aſſes, Horſes and Mules, which have no underſtanding.

XIII.

Concerning Image-worſhip.

True Religion then, and pleaſing of God ſtandeth not in making, ſetting up, * painting, gilding, clothing and decking of dumb and dead Images, (which be but great Puppets and Babies for old Fools in Dotage and wicked Idolatry to dally and play with) nor in kiſſing of them, Capping, Kneeling, Offering to them, incenſing of them, ſetting up of Candles, hanging up Legs, Arms, or whole Bodies of Wax before them, or praying and asking of them, or of Saints, things only belonging to God to give. But all theſe things be vain and abominable, and moſt damnable before God: for ye have heard evidently proved in theſe Homilies againſt Idolatry, by God's Word, the Doctors of the Church, Eccleſiaſtical Hiſtories, Reaſon and Experience, that Images have been and be worſhipped, and ſo Idolatry committed to them by infinite Multitudes, to the great offence of God's Majeſty, and danger of infinite Souls; and that Idolatry cannot poſſibly be ſepa-

* P. 74.

† P. 75.

ſeparated from Images ſet up in Churches and Temples, † gilded and decked gloriouſly; and that therefore our Images be indeed very Idols, and ſo all the Prohibitions, Laws, Curſes, Threatnings of horrible Plagues, as well temporal as eternal, contained in the holy Scriptures, concerning Idols, and the Makers, and Maintainers, and Worſhippers of them, appertain alſo to our Images ſet up in Churches and Temples, and to the Makers, Maintainers and Worſhippers of them; and all thoſe Names of Abomination, which God's Word in the holy Scriptures giveth to the Idols of the Gentiles, appertain to our Images, being Idols like to them, and having like Idolatry committed unto them.

XIV.

What uſe the Church of Rome *makes of her gay Imagery.*

Now concerning exceſſive decking of Images and Idols with Painting, Gilding, Adorning with precious Veſtures, Pearl and Stone, what is it elſe, but for the further provocation and enticement to ſpiritual Fornication, ‖ to deck ſpiritual Harlots moſt coſtly and wantonly, which the Idolatrous Church underſtandeth well enough? For ſhe being indeed not only a Harlot, (as the Scripture calleth her) but alſo a foul, filthy, old, withered Harlot, (for ſhe is indeed of ancient Years) and underſtanding her lack of Nature and true Beauty, and great lothſomneſs which of her ſelf ſhe hath, doth after the cuſtom of ſuch Harlots, paint her ſelf, and deck and attire her ſelf with Gold, Pearl, Stone, and all kind of precious Jewels,

‖ P. 69.

Jewels, that ſhe ſhining with the outward Beauty and Glory of them, may pleaſe the fooliſh fancy of fond Lovers, and ſo entice them to ſpiritual Fornication with her; who if they ſaw her (I will not ſay naked) but in ſimple Apparel, would abhor her as the fouleſt and filthieſt Harlot that ever was ſeen, according as appeareth by the deſcription of the garniſhing of the great Strumpet of all Strumpets, the Mother of Whoredom *, ſet forth by St. *John* in his *Revelation*, who by her Glory provoked the Princes of the Earth to commit Whoredom with her. * *Ch.* 17.

XV.

Concerning the opening of Shop, and publick ſetting up of Images.

It is the Office of godly Magiſtrates likewiſe to avoid Images and Idols out of Churches and Temples, as ſpiritual Harlots out of ſuſpected places, for the avoiding of Idolatry, which is ſpiritual Fornication, and as he were the Enemy of all Honeſty, that ſhould bring Strumpets and Harlots out of their ſecret Corners into the publique Market-place, there freely to dwell, and practiſe their filthy Merchandize; ſo is he the Enemy of the true worſhipping of God, that bringeth Idols and Images into the Temple and Church, the Houſe of God, there openly to be worſhiped, and to rob the Jealous God of his Honour, who will not give it to any other, nor his Glory to carved Images; who is as much forſaken, and the Bond of Love between Man and him as much broken by Idolatry, which is ſpiritual Fornication, as is the Knot and Bond of Mar-

Marriage broken by carnal Fornication. Let all this be taken as a Lie, if the Word of God inforce it not to be true. *Curſed be the Man* (ſaith God in *Deuteronomy*) *that maketh a carved or molten Image, and placeth it in a ſecret Corner*; *and all the People ſhall ſay*, Amen. Thus ſaith God, for at that time no Man durſt have, or worſhip Images openly, but in Corners only; and the whole World being the Temple of God, he that in any Corner thereof robbeth God of his Glory, and giveth it to Stocks and Stones, is pronounced by God's Word Accurſed. Now he that will bring theſe ſpiritual Harlots out of their lurking Corners into publick Churches and Temples, that ſpiritual Fornication may there openly, of all Men and Women, without ſhame be committed with them, no doubt that Perſon is curſed of God, and twice curſed, and all good and godly Men and Women will ſay *Amen*, and their *Amen* will take effect alſo.

I Found it neceſſary to add this whole Sermon out of the Homilies to the former Collection, leſt any Favourer of the Papiſts ſhould ſay, that the former Paper was weeded out of the Homilies, and that the Tenour of them is not ſo oppoſite to Popery, as the former Collection would perſuade us.

Godly and Wholeſome Doctrine, and neceſſary for theſe times:

Being the ſecond Part of the HOMILY *concerning the* Holy Ghoſt,

Diſſolving this Doubt:

Whether all Men rightly challenge to themſelves the Holy Ghoſt, or no?

OUR Saviour Chriſt departing out of the World unto his Father, promiſed his Diſciples to ſend down *another Comforter* *, that ſhould continue with them for ever, and direct them into all Truth; which thing to be faithfully and truly performed, the Scriptures do ſufficiently bear Witneſs; neither muſt we think that this Comforter was either promiſed, or elſe given only to the Apoſtles, but alſo to the univerſal Church of Chriſt, diſperſed thrô the whole World.

* John 14. 15.

For

For unleſs the Holy Goſt had been always preſent, governing and preſerving the Church from the Beginning, it could never have ſuſtained ſo many and great Brunts of Affliction and Perſecution, with ſo little Damage and Harm as it hath: And the Words of Chriſt are moſt plain in this behalf, ſaying, *That the Spirit of Truth ſhould abide with them for ever* †, that he *would be with them always*, (he meaneth by Grace, Vertue and Power) *even to the end of the World* ‖.

† *John* 14.

‖ *Matth.* 21.

Alſo in the Prayer that he made to his Father a little before his Death, he maketh Interceſſion not only for himſelf and his Apoſtles, but indifferently for all them *that ſhould believe in him through their Words* *, that is to wit, for his whole Church. Again, St. *Paul* ſaith †, *If any Man have not the Spirit of Chriſt, the ſame is not his.* Alſo in the Words following, *We have received the Spirit of Adoption, whereby we cry,* Abba *Father.* Hereby then it is evident and plain to all Men, that the Holy Ghoſt was given not only to the Apoſtles, but alſo to the whole Body of Chriſt's Congregation, although not in like Form and Majeſty as he came down at the Feaſt of *Pentecoſt.*

* *John* 17.

† *Rom.* 8.

But now herein ſtandeth the Controverſy, whether all Men do juſtly arrogate to themſelves the Holy Ghoſt or no? The Biſhops of *Rome* have for a long time made a ſore Challenge thereunto, reaſoning for themſelves after this ſort: The Holy Ghoſt (ſay they) was promiſed to the Church; and never forſaketh the Church. But we are the chief Heads and principal part of the Church, therefore we have the Holy Ghoſt for ever; and whatſoever things we decree, are undoubted Verities and Oracles of the Holy Ghoſt.

That

That ye may perceive the Weakneſs of this Argument, it is needful to teach you firſt, what the true Church of Chriſt is, and then to confer the Church of *Rome* therewith, to diſcern how well they agree together. The true Church is an Univerſal Congregation or Fellowſhip of God's faithful and elect People, *Built upon the Foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the chief corner Stone* ‖: And it hath always three Notes or Marks whereby it is known, pure and ſound *Doctrine*, the *Sacraments* miniſtred according to Chriſt's holy Inſtitution, and the right uſe of *Eccleſiaſtical Diſcipline*. This Deſcription of the Church, is agreeable both to the Scriptures of God, and alſo to the Doctrine of the ancient Fathers, ſo that none may juſtly find fault therewith. Now if ye will compare this with the Church of *Rome*, not as it was in the Beginning, but as it is preſently, and hath been for the ſpace of nine hundred Years and odd, you ſhall well perceive the ſtate thereof to be ſo far wide from the Nature of the true Church, that nothing can be more. For neither are they built upon the Foundation of the Apoſtles and Prophets, retaining the ſound and pure Doctrine of Chriſt Jeſus; neither yet do they order the Sacraments, or elſe the Eccleſiaſtical Keys, in ſuch ſort as he did firſt inſtitute and ordain them: but have ſo intermingled their own Traditions and Inventions, by chopping and changing, by adding and plucking away, that now they may ſeem to be converted into a new guiſe. Chriſt commended to his Church a Sacrament of his Body and Blood: They have changed it into a Sacraſice for the Quick and the Dead. Chriſt did miniſter

‖ *Epheſ.* 2.

niſter to his Apoſtles, and the Apoſtles to other Men indifferently under both kinds: they have robbed the Lay-People of the Cup, ſaying, that for them one kind is ſufficient. Chriſt ordained no other Element to be uſed in Baptiſm, but only Water, whereunto when the Word is joyned, it is made (as St. *Auguſtine* ſaith) a full and perfect Sacrament: They being wiſer in their own conceit than Chriſt, think it is not well nor orderly done, unleſs they uſe Conjuration, unleſs they hallow the Water, unleſs there be Oyl, Salt, Spittle, Tapers, and ſuch other dumb Ceremonies, ſerving to no uſe, contrary to the plain Rule of St. *Paul*,* who willeth *all things to be done in the Church unto Edification.* Chriſt ordained the Authority of the Keys to excommunicate notorious Sinners, and to abſolve them which are truly penitent: They abuſe this Power at their own Pleaſure, as well in curſing the godly with Bell, Book and Candles, as alſo in abſolving the Reprobate, which are known to be unworthy of any Chriſtian Society; whereof they that liſt to ſee Examples, let them ſearch their Lives. To be ſhort, look what our Saviour Chriſt pronounced of the Scribes and Phariſees in the *Goſpel*, the ſame may be boldly and with ſafe Conſcience pronounced of the Biſhops of *Rome*; namely, that they have forſaken, and daily do forſake the Commandments of God, to erect and ſet up their own Conſtitutions. Which thing being true, as all they which have any Light of *God's Word* muſt needs conſeſs, we may well conclude according to the Rule of *Auguſtine*, That the Biſhops of *Rome*, and their Adherents, are not the true Church of Chriſt, much leſs then to be taken as chief Heads

* 1 Cor. 14.

and

and Rulers of the ſame. *Whoſoever* (ſaith he) *do diſſent from the Scriptures concerning the Head, although they be found in all places where the Church is appointed, yet are they not in the Church*†. A plain place, concluding directly againſt the Church of *Rome*. Where is now the *Holy Ghoſt* which they ſo ſtoutly do claim to themſelves? Where is now the Spirit of Truth, that will not ſuffer them in any-wiſe to err? If it be poſſible to be there where the true Church is not, then is it at *Rome*: otherwiſe it is but a vain Brag, and nothing elſe.

† *Aug. 2. contra Petiliani Donat. Epiſt. cap. 4.*

St. *Paul* (as ye have heard before) ſaith, *If any Man have not the Spirit of Chriſt, the ſame is not his.* And by turning the Words, it may be truely ſaid, *If any Man be not of Chriſt, the ſame hath not the Spirit.* Now to diſcern who are truely his, and who not, we have this Rule given us, ‖*That his Sheep do always hear his Voice.* And St. *John* ſaith, * *He that is of God, heareth God's Word.* Whereof it followeth, that the Popes not hearing Chriſt's Voice, as they ought to do, but preferring their own Decrees before the expreſs Word of God, do plainly argue to the World, that they are not of Chriſt, not yet poſſeſſed with his Spirit. But here they will alledg for themſelves, that there are divers neceſſary points not expreſſed in Holy Scripture, † which were left to the Revelation of the Holy Ghoſt, who being given to the Church according to Chriſt's Promiſe, hath taught many things from time to time, which the Apoſtles could not then bear. To this we may eaſily anſwer by the plain Words of Chriſt, teaching us that the proper Office of the Holy Ghoſt is not to inſtitute and bring in new

‖ *John 10.*

* *John 8.*

† *John 16.*

Ordinances contrary to his Doctrine before taught, but ſhall come and declare thoſe things which he had before taught; ſo that it might be well and truly underſtood. *When the Holy Ghoſt*, ſaith he, *ſhall come, he ſhall lead you into all Truth.* What Truth doth he mean? Any other than he himſelf had before expreſſed in his Word? No, for he ‖ *John* 15. ſaith ‖, *He ſhall take of mine, and ſhew unto you.* Again, *He ſhall bring you in remembrance of all things that I have told you.* It is not then the duty and part of any Chriſtian, under pretence of the Holy Ghoſt, to bring in his own Dreams and Phantaſies into the Church: But he muſt diligently provide that his Doctrine and Decrees be agreeable to Chriſt's holy Teſtament. Otherwiſe in making the Holy Ghoſt the Author thereof, he doth blaſpheme and belie the Holy Ghoſt to his own Condemnation.

Now to leave their Doctrine, and come to other Points. What ſhall we think or judg of the Pope's intolerable Pride? The Scripture ſaith, *That God reſiſteth the Proud, and ſheweth Grace to the Humble.* Alſo it pronounceth them Bleſſed * *Mat.* 5. which are *poor in Spirit* *, promiſing that they † *Mat.* 14. which humble themſelves ſhall be exalted †. And Chriſt our Saviour willeth all his *to learn of him*, becauſe *he is humble and meek.* As for Pride, St. *Gregory* ſaith, it is the Root of all Miſchief. And St. *Auſtin*'s Judgment is this, that it maketh Men Devils. Can any Man then, which either hath or ſhall read the Popes Lives, juſtly ſay, that they had the Holy Ghoſt within them? Firſt, As touching that they will be termed *Univerſal Biſhops*, and *Heads of all Chriſtian Churches* through the World, we have the Judgment of *Gregory* expreſly

expreſly againſt them ‖, who writing to *Mauritius* the Emperor, condemneth *John* Biſhop of *Conſtantinople* in that behalf, calling him the *Prince of Pride*, *Lucifer*'s Succeſſor, and the Fore-runner of Antichriſt. St. *Bernard* * alſo agreeing thereunto, ſaith, *What greater Pride can there be, than that One Man ſhould prefer his own Judgment before the whole Congregation, as though he only had the Spirit of God?* And *Chryſoſtom* † pronounceth a terrible Sentence againſt them, affirming plainly, that whoſoever ſeeketh to be chief in Earth, ſhall find confuſion in Heaven; and that he that ſtriveth for the Supremacy, ſhall not be reputed among the Servants of Chriſt. Again he ſaith ‖, *To deſire a good Work, it is good; but to covet the chief degree of Honour, it is meer Vanity.* Do not theſe places ſufficiently convince their outragious Pride, in uſurping to themſelves a Superiority above all other, as well Miniſters and Biſhops, as Kings alſo and Emperours? But as the Lion is known by his Claws, ſo let us learn to know theſe Men by their Deeds. What ſhall we ſay of him that made * the noble King *Dandalus* to be tied by the Neck with a Chain, and to lie flat down before his Table, there to gnaw Bones like a Dog? ſhall we think that he had God's holy Spirit within him, and not rather the Spirit of the Devil? ſuch a Tyrant was Pope *Clement* the Sixth. What ſhall we ſay of him that proudly and contemptuouſly trod *Frederick* the Emperor under his Feet, applying the Verſe of the Pſalm unto himſelf †, *Thou ſhalt go upon the Lion and the Adder, the young Lion and the Dragon thou ſhalt tread under thy Foot?* Shall we ſay he had God's holy Spirit within him, and not rather the Spirit of the Devil? Such a

‖ Lib. 3. Epiſt. 76, 78.

* *Serm.* 3. de Reſur. Dom.

† Dialog. lib. 3.

‖ *Chryſoſt. ſup. Mat.*

* *Sabel. Ennead.* 9. lib. 7.

† *Pſal.* 90.

Tyrant was Pope *Alexander* the Third. What ſhall we ſay of him that armed and animated the Son againſt the Father, cauſing him to be taken, and to be cruelly famiſhed to Death, contrary to the Law both of God, and alſo of Nature? ſhall we ſay that he had God's holy Spirit within him, and not rather the Spirit of the Devil? Such a Tyrant was Pope *Paſchal* the Second. What ſhall we ſay of him that came into his Popedom like a Fox, that reigned like a Lion, and died like a Dog? ſhall we ſay that he had the Holy Spirit of *God* within him, and not rather the Spirit of the Devil? Such a Tyrant was *Boniface* the Eighth. What ſhall we ſay of him that made *Henry* the Emperor, with his Wife and his young Child, to ſtand at the Gates of the City, in the rough Winter, bare-foot and bare-legged, only clothed in Linſey-woolſey, eating nothing from Morning to Night, and that for the ſpace of three days? Shall we ſay that he had *God's* holy Spirit within him, and not rather the Spirit of the Devil? Such a Tyrant was Pope *Hildebrand*, moſt worthy to be called a *Firebrand*, if we ſhall term him as he hath beſt deſerved. Many other Examples might be here alledged. As of Pope *Joan* the Harlot that was delivered of a Child in the high-ſtreet, going ſolemnly in Proceſſion. Of Pope *Julius* the Second, that wilfully caſt St. *Peter*'s Keys into the River *Tyber*. Of Pope *Urban* the Sixth, that cauſed five Cardinals to be put in Sacks, and cruelly drowned. Of Pope *Sergius* the Third, that perſecuted the dead Body of *Formoſus* his Predeceſſor, when it had been buried eight Years. Of Pope *John* the fourteenth of that Name, who having his Enemy delivered into his

his Hands, cauſed him firſt to be ſtripped ſtark-naked, his Beard to be ſhaven, and to be hanged up a whole day by the Hair, then to be ſet upon an Aſs, with his Face backward toward the Tail, to be carried round about the City in deſpite, to be miſerably beaten with Rods, laſt of all, to be thruſt out of his Country, and to be baniſhed for ever. But to conclude, and make an end, ye ſhall briefly take this ſhort Leſſon; Whereſoever ye find the Spirit of Arrogancy and Pride, the Spirit of Envy, Hatred, Contention, Cruelty, Murder, Extortion, Witchcraft, Necromancy, *&c.* aſſure your ſelves that there is the Spirit of the Devil, and not of God, albeit they pretend outwardly to the World never ſo much Holineſs. For as the Goſpel teacheth us, the Spirit of Jeſus is a good Spirit, an holy Spirit, a ſweet Spirit, a lowly Spirit, a merciful Spirit, full of Charity and Love, full of Forgiveneſs and Pity, not rendring evil for evil, Extremity for Extremity, but overcoming Evil with Good, and remitting all Offence even from the Heart. According to which Rule, if any Man live uprightly, of him it may be ſafely pronounced, that he hath the *Holy Ghoſt* within him: If not, then it is a plain Token that he doth uſurp the Name of the *Holy Ghoſt* in vain.

Therefore (dearly Beloved) according to the good Counſel of St. *John* ‖, *Believe not every Spirit,* ‖ 1 John 4. but firſt *try them whether they be of God, or no. Many ſhall come in my Name* (ſaith Chriſt *) *and* * Mat. 24. *ſhall transform themſelves into Angels of Light, deceiving (if it be poſſible) the very Elect. They ſhall come unto you in Sheeps Clothing, being inwardly cruel and ravening Wolves.* They ſhall have an outward ſhew of great Holineſs and Innocency of

Life, so that ye shall hardly, or not at all discern them. But the Rule that ye must follow is this, † *Mat.* 7. to judg them by their Fruits †. Which, if they be wicked and naught, then is it impossible that the Tree of whom they proceed should be good. Such were all the Popes and Prelates of *Rome* for the most part, as doth well appear in the story of their Lives; and therefore they are worthily accounted among the number of false Prophets and ‖ *Luke* 6. false Christs ‖, which deceived the World a long while.

The Lord of Heaven and Earth defend us from their Tyranny and Pride, that they never enter into his Vineyard again, to the Disturbance of his silly poor Flock: but that they may be utterly confounded and put to Flight in all Parts of the World: and he of his great Mercy so work in all Mens Hearts, by the mighty Power of the Holy Ghost, that the comfortable Gospel of his Son CHRIST may be truly preached, truly received, and truly followed in all places, to the beating down of Sin, Death, the Pope, the Devil, and all the Kingdom of Antichrist; that like scattered and dispersed Sheep, being at length gathered into one Fold, we may in the end rest all together in the Bosom of Abraham, Isaac, and Jacob, there to be Partakers of Eternal and Everlasting Life, through the Merits and Death of Jesus Christ our Saviour. Amen.

The

THE following Paper was publiſhed immediately after the Overthrow of the Duke of *Monmouth*, when the Proteſtant Intereſt was at a very low Ebb, and the Papiſts ſo inſolent with that Succeſs, that there was great reaſon to uſe the utmoſt Endeavours to hinder all unſteady and wavering Proteſtants from joining and complying with the then prevailing Intereſt.

A ſhort Diſſwaſive from POPERY, *and from Countenancing and Encouraging of* PAPISTS.

IT is not my meaning to give the Reader a full view of all the parts of Popery, which cannot be done within the compaſs of half a Sheet a Paper; but only to preſent him with one Inſtance of it. And I ſhall chooſe to pitch upon *Tranſubſtantiation*, which the Papiſts themſelves have heretofore choſen and ſingled out for a Teſt, and for the *Shibboleth* of that Religion; the *burning Article*, as a Reverend and Learned Author has lately nam'd it; and I hope it will never loſe that Name. For in Queen *Maries* Time, when the Papiſts had gotten a Man to take the Oath *ex Officio*, and were thereby enabled to pump his Belief,

lief, and his Heart out, the principal Interrogatory was this, *What do you believe concerning the Sacrament of the Altar?* Now becauſe whenever Popery returns, this old Interrogatory will certainly come again along with it, it is fit for us to be provided with ſomewhat of an Anſwer: And I think we cannot have a fuller, than in theſe expreſs words of our own Church. *The Sacramental Bread and Wine* (even after Conſecration) *remain ſtill in their very natural Subſtances, and therefore may not be adored; for that were Idolatry to be abhorred of all faithful Chriſtians: and the natural Body and Blood of our Saviour Chriſt are in Heaven, and not here; it being againſt the Truth of Chriſt's natural Body, to be at one time in more places then one.* Common-prayer-book, *in the* Declaration *at the end of the* Communion.

I ſhall here endeavour to make good this laſt Propoſition, namely, *That it is againſt the Truth of Chriſt's Natural Body, to be at one time in more places than one:* which is point-blank contrary to the Doctrine of the Papiſts; for they aſſert, That the natural Body of Chriſt is in ten thouſand different, and very diſtant Places at once.

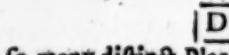
It will not be needful to meddle with any other Difficulties in Tranſubſtantiation; as namely, the ſurviving Accidents of a Subſtance which is defunct, and quite and clean aboliſhed; the crowding up of a humane Body, about ſix foot long, within the compaſs of a Pin's Head; the outfacing of all Mankind, that a Wafer is chang'd into an humane Body, when all the World ſee, and feel, and taſte, that it ſtill remains a plain honeſt Wafer, and are fully convinced, that there is no Change nor Tranſubſtantiation wrought, unleſs it be upon thoſe Changelings that believe it. I

I ſhall purpoſely wave theſe and ſeveral ſuch like high and arduous Points, for fear of being oppreſſed and overwhelmed with too much Myſtery at once, and ſhall confine my ſelf wholly to that one ſtrange quality, which a tranſubſtantiated Body has, of being preſent in ſeveral Places at one and the ſame time.

The Papiſts are very well aware, that a tranſubſtantiated Body breaks all the Laws of Bodies in this, as well as in all other particulars, and therefore they ſay, that this Body is in the Sacrament after the manner of a Spirit; which, as they have been long ſince told, is to ſay, a thing is white, not after the manner of Whiteneſs, but after the manner of Blackneſs, and is to ſpeak Nonſenſe after the manner of Senſe.

But what ſignifies it amongſt Friends, though we ſhould for once allow white to be black, or a Body to be a Spirit? They ſhall have what they will. This Body ſhall, if they pleaſe, have this property of a Spirit, that it ſhall not be in a place *circumſcriptivè*, as all Bodies are; but *definitivè*, as a Spirit is.

Yet ſtill that which is in a place *definitivè*, or after the manner of a Spirit, is ſo in a place, that it is not elſewhere; but this being in many places at once, is pregnant with innumerable Contradictions. For let



C be ſo many diſtinct Places, and let D be the Body in thoſe Places; and then it will follow, that the ſame Body is in the ſame place, and is not in the ſame place at the ſame time: For Inſtance, D is in A, and it is not in A, for it is in B, which

is

is not A; it is all in B, and it is all out of B, for it is in C, which is all out of B. And thus you may ring Changes of endleſs Contradictions; for ſtill as you multiply theſe Places, the Contradictions encreaſe and multiply upon you. From whence it likewiſe follows, that the ſelf-ſame Body at the ſame time ſhall be below it ſelf, and above it ſelf, and *Antipodes* to it ſelf; it ſhall be before it ſelf, and behind it ſelf, and take the Wall of it ſelf; it ſhall be on the right Hand, and on the left, and in the middle of it ſelf; it ſhall be near it ſelf, and afar off, all at once. Theſe and innumerable ſuch like Abſurdities are the Spawn and Iſſue of the foregoing Contradictions. And then the ſeveral other Accidents which may happen to this ſelf-ſame Body in ſeveral places, will produce another Fry of freſh Monſters. For the ſame Body at the ſame time ſhall be hot in one place, and cold in another; it ſhall be moiſt in one place, and at the ſame time it ſhall be as dry as a Bone in another. And laſtly, when it is conſidered, that this *bictius doctius* Body is pretended to be God's Body, and God himſelf, the Indignities are inſufferable which are put upon him; for he is eaten and ſwallowed down in one place, and every body knows what becomes of him in another.

Now this is *Tranſubſtantiation!* This is the Doctrine, which becauſe our Forefathers could not ſwallow, was thruſt down their Throats with burning Firebrands. But who would not rather chooſe to embrace a Stake and Flames of Fire with a chearful and undaunted Breaſt, and with open Arms, than to let into his Soul ſuch an unworthy Belief, as does at once dethrone the Majeſty

jeſty of Heaven, and the Reaſon of Mankind? The Reaſon, the Religion, the Senſes of Mankind are againſt it, and all the Faculties of their Souls riſe up in contradiction and oppoſition to it. And therefore it has conſtantly been propounded to Men upon the Swords-point, it has been propagated by Fire and Faggot, by holy Wars and outragious Murders, by occaſional Maſſacres, and by a ſtanding Inquiſition; and was never ſubmitted to but by Beaſts of Burden, who were become *like the Horſe and Mule, which have no Underſtanding.*

It is unexpreſſible the Cruelty that has been uſed, to make way for this monſtrous, abſurd and barbarous Doctrine! Witneſs the Aſhes of our own Martyrs in Queen *Maries* Time, and the Deluge of Proteſtant Blood which was ſhed in the *French* and *Iriſh* Maſſacres. And when God ſhall make Inquiſition for that Blood, it is much to be feared, that a great part of the Vengeance which is due for it, will fall upon the Heads of thoſe Men, who countenance, encourage, and ſtrengthen the Hands of the Papiſts, though they be not Papiſts themſelves. For they are Acceſſories after the Fact, and involve themſelves in the Guilt of that Blood, by comforting and reſetting thoſe that ſhed it, and whoſe Religion it is to ſhed as much more, as ſoon as poſſibly they can. If he that only bids a Seducer *God-ſpeed*, is *Partaker of his evil Deeds*, as the Apoſtle St. *John* expreſly affirms, 2 *Epiſt. ver.* 11. By the ſame Reaſon if we not only bid the Papiſts *God-ſpeed*, but ſpeed them our ſelves, and ſlaviſhly hold the ſtirrup for them, we ſhall be much more *Partakers* of their *evil deeds*: Such evil Deeds as the *Smithfield* Fires which they kindled

kindled here, the Havock, Deſtruction, and Deſolation which they have made in other parts of the World, and the Rivers of Blood which they ſhed in *Ireland*. I know that this laſt has been excuſed, as if it were not an *evil Deed*, and it has been ſaid, that the Papiſts did it *in their own Defence*. But did they butcher helpleſs Women, and ſucking Children, in their own Defence? Was it in their own Defence, they ſlit the Mouths of Clergy-men from ear to ear, and then put Leaves of the Bible into their Mouths and bid them preach? Was it in their own Defence that they kill'd Men by piece-meal, with lingring Tortures, and made them feel a thouſand Deaths in one; and after that, made Candles of their Fat to be offered to the Virgin *Mary*? How can it be ſaid, That the Papiſts did all this to ſave their own Lives, when they were in no Danger, and when they knew, that they might have laid down their Heads, and have ſlept as ſecurely upon the Laps of thoſe very Proteſtants whom they thus murdered, as upon their own Pillows? Read, ſee, turn over the Hiſtories of thoſe Times, and you will find, that the Papiſts had no apprehenſions of Miſchief from the Proteſtants, nor indeed the Proteſtants from them, or elſe they had never ſuffered as they did by that Surprize. To conclude, If the Papiſts acted all thoſe Cruelties in their own Defence then, why may they not act them over again upon the ſame Plea now? Neither can I ſee whither ſuch Sayings tend, unleſs it be to prompt and encourage them to it.

In vain do we magnify the Liturgy, and pretend to honour the Compilers of it, who ſealed the Proteſtant Truth with their Blood, if at the ſame

ſame time we abet and encourage that Anti-chriſtian Brood which ſhed it. In vain do we garniſh their Sepulchres, if we court thoſe who perſecute their Aſhes. In vain do we call them Martyrs, if we hug their Murderers. The Popiſh Crew is always the ſame; it is their own Brag, that their Doctrine has ſuffered no Alteration nor Interruption: and if they be ſtill the ſame, we have reaſon to expect the ſame from them. Popery is the old Serpent ſtill. We are to thank God and our good Laws, that ſhe is ſomewhat chilled and benumbed in theſe Nothern parts: And ſhall we now, in Defiance to the Laws of God, of our Country, and of our own Preſervation, cheriſh and revive the old mortal Sting with no other Warmth, than that of our own Boſoms?

The primitive Chriſtians of the firſt three hundred Years, would have given any thing but their Souls, to have had their Religion eſtabliſhed and fenced by ſuch good Laws as we have, too good to be parted with for any Papiſts good looks. And every Man has a Property in this unvaluable Treaſure. Other parts of the Law are not of ſo univerſal Concernment, nor have all Men a like Intereſt in them. What ſignify *Littleton*'s Tenures to thoſe that have neither Lands nor Livings? But every Man has a Soul to be ſaved, as well as the greateſt Princes, and has an equal Intereſt in the Laws which eſtabliſh the true Religion: And moſt Men have Children to inherit this Bleſſing after them, which is of infinitely greater Value than Lands and Tenements, and is that which every Man owes and is bound to tranſmit to his Poſterity, who are born to it, and

have

have as much Right to it, as to Breathe in the Engliſh Air.

And therefore let every Proteſtant in the Nation lay his Hand upon his Heart, and ſeriouſly conſider, what he would have thought the eſtabliſhment of the Proteſtant Religion worth, if he had lived in Q. *Maries* Days; and that it is the worſt way in the World of Learning the worth of a thing by the want of it. Let him conſider, how much better living it is, to be protected in the true Religion, and to have Laws to reſtrain the ſworn Enemies of it, than to worſhip God by ſtealth, and in continual Fear of his Life; and then let him give up his Religion in a ſervile Complement if he can: Or if he can, let him withal bethink himſelf in caſe his Mind ſhould alter, how he can ever recover it again. The Canon Law ſays, *If there had been no Drunkenneſs there had been no Slavery*; and it might as well have ſaid, if there had been no Slavery there had been no Popery. For it is plain that Popery is a forced Belief; for when you have ſubdued a Man, and have him down, you may make him ſay he believes any thing. Let every Man therefore be careful to preſerve his Civil Rights, that his Religious Rights may be preſerved: And let no Man be led away with falſe Pretences of Loyalty to degrade his Prince, and of a King of Freemen to make him a King of Slaves. In a Word, Let every Man be true to God, and to the Law of the Land: *My Son, Fear thou the Lord and the King, and meddle not with them who are given to change* both our Government into *Turkiſh*, and our Religion into *Popiſh*. *For their Calamity ſhall riſe ſuddainly, and who knoweth the ruin of them both?* Prov. 24. 21,22.

Here

HERE the Obſervator gave me a Caſt of all his three Offices at once: For after (as Superintendant of the Preſs) he had made an imperfect Diſcovery of the Houſe where theſe three laſt Papers were printed: In the ſecond place, (as Juſtice of Peace) he forced *James Atwood* the Printer to take the Oath *ex officio*, and to accuſe both himſelf as the Printer of them, and me as the Author, who paid for the printing of five Thouſand of each; which he did by menacing him with going to *Newgate*; and by an horrid Oath, that he was the Kings Subject, and therefore he would make him to ſwear: And laſtly (as the Mercenary Scribler of the Popiſh Faction, who under the Countenance of a Church-of-*England*-Champion, was hired to prepare the way twice a Week for Popery and Slavery) he ſpent three virulent Obſervators upon them. The Papers are able to ſpeak for themſelves; and as for his awkerd way of wreſting and perverting them, it was ſufficiently expoſed by the following Paper, which for that reaſon I took care to have every where poſted up.

A Parcel of wry Reaſons, and wrong Inferences, but right Obſervator.

I. *THat the Homilies of the Church of* England *are tranſubſtantiated into Libels*, By being read by an unworthy Perſon, or printed and publiſhed by an unworthy Hand.

II. *That the Homily for* Whit-Sunday *is reviling*; becauſe it calls a Spade, a Spade.

III. *That it was intended to hurry the People into a Rebellion*; Becauſe it is directed againſt the Popes

of *Rome*, who, as all good Subjects ought to know, are the ſpecial Inſtruments and Miniſters of the Devil, to the ſtirring up of all Rebellions. *Fifth part of the Sermon againſt wilful Rebellion*, p. 310. "Wherefore, let all good Subjects, knowing "theſe (the Biſhops of *Rome*) the ſpecial Inſtru-"ments and Miniſters of the Devil, to the ſtir-"ring up of all Rebellions, avoid and flee them, "and the peſtilent Suggeſtions of ſuch foreign "Uſurpers, and their Adherents. (*Whoſe Reli-gion is Rebellion, whoſe Faith is Faction, whoſe Prac-tice is murthering of Souls and Bodies*) So the Words were in the Publick Office of this Church for the 5*th* of *November*, quite through King *James*'s Reign, and ſome part of King *Charles* 3 *Vol.* Book of Martyrs, Contin. *p.* 96.

IV. *That that Homily has many Seditious Innuendo's in it*, and conſequently *is Inditeable*; Becauſe the Law has eſtabliſht it for godly and wholſom Doctrine, and to be read diligently in the Churches, that it may be underſtood of the People.

V. *That the Homilies are unſeaſonable for theſe times*; Becauſe the Law binds all the Clergy of *England* to ſubſcribe, that they are neceſſary for theſe times: Such as cannot be ſpared, and that theſe times cannot be without them.

13 Eliz. c. 12. Article 35.

VI. *That a Diſſwaſive to keep Men from Popery is ſeditious*; Becauſe it is High-Treaſon by the Law of the Land, to be ſeduced and perverted to that falſe, idolatrous, and bloody Religion. From which very Religion, as the Act of Parliament 3° *Jacobi* ſays, thoſe Papiſts *drew the Infection* of that rank Treaſon, which was to have blown up a whole Kingdom at once.

Cap. 4.

VII.

VII. *That a Diſſwaſive from countenancing of Papiſts is likewiſe ſeditious*; Becauſe the Law is ſo far from countenancing and encouraging of Papiſts, that it looks upon them as very dangerous to the Government. For it diſarms them, it diſables them from bearing Offices, Civil or Military, it baniſhes them from Court and City; and many other ways it puniſhes and layes reſtraints upon them: It treats all Popiſh Prieſts and Jeſuits, as Traytors and Traytor-makers, and has made it Death either to be reconciled, or to endeavour to reconcile any Perſon to the *Romiſh* Religion. 23 *Eliz.* c. 1 3 *Jac.* c. 4.

VIII. *That it is Sedition to bid Men be careful of their Civil Rights, that ſo their Religious Rights may be preſerved*; Becauſe it is not Sedition to bind Men to be careful of their Civil Rights, and to engage them by a Common-Law-Oath ſo to be. For every Freeman of a Corporation is ſworn to uphold and Maintain all the Liberties and Franchiſes of his Town and Corporation according to the beſt of his Skill, Wit, Cunning, and Power. And he is perjured, if he do not keep that Oath.

IX. That it is a *falſe, hypocritical, and the fouleſt Preſs-Practice and Impoſture*, for an honeſt Traveller to hide his Mony in his Boots, and not to carry it, according to the uſual *Modality*, in his Pockets; Becauſe thereby *he diſtruſts the Juſtice and Truth of his Cauſe, he has recourſe to Practice and Impoſture*, he hides his Money as if it were ſtolen Goods; and which is worſt of all, keeps it from him, who would have bid him *Deliver* it, without any Authority ſo to do.

AT this time the ſecond Seſſion of the Pack'd Parliament approached, which was ſo unduly Elected and Returned, and had done and omitted ſuch things in the former Seſſion, when the Popiſh Party was not as yet ſo victorious and triumphant as now, that all manner of Miſchief might reaſonably be expected from this Seſſion. But in order to ſhew them the Invalidity of their Proceedings, in caſe they ſhould be to the prejudice of their Country; and withal to give them a Looking-glaſs of our own Times, as well as to revive the memory of a Popiſh Reign, to which Miſery and Calamity is always inſeparably united; I thought it much better to reprint this Oration of Mr. *Hales*, which anſwers all theſe Purpoſes, than venture to write any thing of my own.

An Oration of JOHN HALES *to the Queen's Majeſty,*

And deliver'd to Her by a certain Nobleman at Her firſt Entrance to her Reign.

To the Noble Queen ELIZABETH!

ALbeit there be innumerable Gifts and Benefits of Almighty *God*, whereof every one would wonderfully comfort any Perſon, on whom it ſhould pleaſe his Goodneſs to beſtow it: Yet is none of them, either ſeparate by it ſelf, or joined with any other, or yet all

all mingled together, to be companied to this One; That it hath pleaſed God of his Mercy, to deliver this Realm, our Country, from the Tyranny of Malicious *Mary*, and commit it to the Government of vertuous *Elizabeth*. For if a Man had all the Treaſure of *Solomon*, and might not be ſuffered to have the uſe thereof, in what better Caſe were he, than miſerable *Tantalus*, over whoſe Head the Apples continually hung; yet being hunger-ſtarved, he could never touch them? If a Man had as ſtrong a Body as had *Sampſon*, and beſides, were as *whole as a Fiſh*, as the Proverb is, yet if he were kept in Bands, what ſhould it avail him? Yea, rather, if it be well conſidered, it is an hurt to him, if continuance of Torments and Pains may be an hurt.

If a Man had as many Children as had *Gideon* the Judg, and might not be ſuffered to bring them up in the Fear of God, and good Knowledg and Manners, had he not been more happy to be without them, than to have them? If a Man had as much Knowledg of God, as had St. *Paul*, and durſt not profeſs it openly with his Mouth, as he is commanded; but, for fear of Death, ſhould declare the contrary in Deed, ſlander the Word of God, and deny Chriſt, which is forbidden; Should it not rather be a furtherance to his Damnation, than otherwiſe?

And to be ſhort, If any one Man had all theſe Gifts together, or generally, all the Gifts of Fortune, the Body, the Mind, and of Grace; yet if he might not have the uſe of them, what ſhould they profit him? Verily, nothing at all: For Felicity is not in *having*, but in *uſing*; not in *poſſeſſing*, but in *Occupying*; not in *Knowledg*, but in *Doing*.

But alas! our natural Mother *England*, which hath been counted to be the ſureſt, the richeſt, and of late alſo the moſt godly Nation of the Earth, hath been theſe whole five years moſt violently by Tyrants, forced to lack the uſe of all the Gifts and Benefits, wherewith God and Nature had endued her. Her natural and loving Children could not be ſuffered to enjoy their right Inheritance, whereby they might relieve and ſuccour her, or themſelves, but whatſoever they had, was either by open Force, or by crafty Dealing pulled from them. And ſurely, this had been tolerable, if none other Miſchief had been therewith intended.

He is a gentle Thief, (if Thieves may be counted gentle) that only robbeth a Man of his Goods, and refraineth violent Hands from his Perſon: For ſuch Loſs, with Labour and Diligence, may be recovered. He may be called a merciful Murderer, that only killeth the aged Parents, and uſeth no Force on the Children. For Nature hath made all Men mortal, and that in like Space; and to kill the Parents, is (as it were) the prevention of a ſhort time, if it were to the uttermoſt enjoyed.

But theſe Tyrants were more ungentle than common Thieves, more empty of Mercy than common Murderers: for they were not only not contented to have the Goods of the People, but they would have it delivered to them by the Owner's own Hands, that it might be ſaid to the World, They gave it with their Heart: And were not therewith pleaſed, but they would have their Lives, that they ſhould not bewray them: And yet herewith they were not ſatisfied, but they meant

meant to root out the whole Progeny and Nation of *Engliſh*-Men, that none ſhould be left to revenge and cry out on their Extremities, and to bring our Country into the *Spaniards* Dominion.

It is an horrible Cruelty, for one Brother to kill another, much more horrible for the Children to lay violent and murdering Hands on their Parents; but moſt hoorrible of all, to murder the Children in the ſight of their Parents, or the Parents in the ſight of their Children, as theſe moſt cruel Tormentors have done.

But, what do I ſtand in theſe Things, which have ſome Defence, becauſe the *Turks* perchance uſe ſo to do; and *Ethnicks* kill one another, to make Sacrifice of Men to their fantaſtical Gods?

It was not enough for theſe unnatural *Engliſh* Tormentors, Tyrants, and falſe Chriſtians, to be the Lords of the Goods, Poſſeſſions, and Bodies of their Brethren and Country-men: but being very *Anti-chriſts*, and Enemies of *Chriſt's* Croſs, they would be Gods, and reign in the Conſciences and Souls of Men. Every Man, Woman and Child muſt deny Chriſt in Word openly, abhor Chriſt in their Deeds, ſlander his Goſpel with Word and Deed, worſhip and honour falſe Gods, as they would have them, and themſelves did; and ſo give Body and Soul to the Devil their Maſter, or ſecretly flee, or after inward Torments be burned openly. O Cruelty, Cruelty! far exceeding all Cruelties committed by thoſe antient and famous Tyrants, and cruel Murderers, *Pharaoh*, *Herod*, *Caligula*, *Nero*, *Domitian*, *Maximine*, *Diocleſian*, *Decius*; whoſe Names, for their cruel Perſecution of the People of God, and their own Tyranny practiſed on the People, have been,

be, and ever shall be in perpetual Hatred, and their Souls in continual Torment in Hell. If any Man would take upon him to set forth particularly all the Acts that have been done these full five Years, by this unnatural Woman, (No, no Woman, but a Monster, and the Devil of Hell covered with the Shape of a Woman) as it is most necessary for the Glory of God, and the Profit of his Church and this Realm, it should be done; he shall find it a Matter sufficient for a perfect great History, and not to be contained in an *Oration*, to be uttered at one time by the Voice of Man. But to comprehend the Sum of all their Wickedness in few words: Behold! whatsoever Malice in Mischief, Covetousness in Spoil, Cruelty in Punishing, Tyranny in Destruction could do, that all this poor *English* Nation, these full five years, either suffered already, or should have suffered, had not the great Mercy of *God* prevented it.

And albeit there have been many that have hazarded, and lost their Lives, to shake off this most rough Brake (wherewith this *Viragin*, rather than *Virgin*, as she would be called and taken, boasted her self to be sent of God, to ride and tame the People of *England*) albeit there have been many that have gone about to loose their Brethren out of the Yoak of this most miserable Captivity; and albeit some have proved to break the Bands of this most cruel Tyranny, yet could they never bring to pass that which they so earnestly laboured, and so manfully attempted.

And it is nothing to be wondred, let the *Papists* boast thereof what it pleaseth them: For Almighty God, being a most indifferent Governour, punishing Evil, and rewarding Good, could

could not of his Juſtice ſuffer his Scourge ſo ſoon to be taken from this our Land, if he meant the Salvation of the People, as moſt manifeſtly appeareth he did. For having once given to the Realm the greateſt Jewel that might be, that is, the free uſe of his lively Word, (which if they had embraced and followed, it would have reformed all Diſorders and Sins, for which his Wrath was kindled and provoked) the People nothing regarded it, but either utterly contemned it, or abuſed it; and many made it a Cloak and Colour, to cover their Miſchief: So that if he ſhould ſuddenly have withdrawn this Plague, (as Tyrants and Evil Governours be the Plague of God) they would neither have paſſed on his Juſtice, nor yet ſhould they have felt the Sweetneſs of his Mercy. For commonly, the People regard but things preſent, and neither remember things paſt, nor yet paſs on things to come, unleſs they be warned by exceeding Extremities.

Beſides this, it is moſt evident, that he had determined to make this Noble Conqueſt alone, with his own Hand, and mighty Power; and would not that it ſhould be done by Man, leſt Man ſhould impute any part of the Glory of this Victory to his own Strength, or to his own Policy; or that Fortune ſhould ſeem to bear any ſtroke in ſo glorious a Conqueſt; and ſo be Partaker, in Mens Opinions, of a Triumph ſo worthy.

Neither did his Almighty Power work this, when Man would have it diſpatched; that is, as ſoon as the Enemy began to gather their Force; for it is not ſo great a Victory, to diſcomfit a few diſperſed People, as it is to deſtroy a perfectly united Army: But he ſuffered them to make their

Force

Force as great as was poſſible, to work whatſoever Miſchiefs by Spoyl, Baniſhment, Priſonment, Hanging, Heading, Burniug, or otherwiſe could be imagined.

Neither would his moſt provident Wiſdom do it out of Seaſon: but as the good Husband-Man doth not crop his Tree, till it have rendered his Fruit; ſo would he not root out theſe peſtilent Tyrants, till the moſt Profit might be taken thereof.

When he had given ſufficient Leiſure to all kind of Men to declare themſelves; who were *Crocodiles*, ſome time lying in Water, ſometime on Land; that is, both *Goſpellers* and *Papiſts*: who were *Spunges*, ſuſpected whether they had Life, or no Life; whether they were *Chriſtians*, or *Epicures*: who were *Chameleons*, that could turn themſelves into all Colours; with *Proteſtants*, *Proteſtants*; with *Papiſts*, *Papiſts*; with *Spaniards*, *Spaniards*; with *Engliſh*-men, *Engliſh*-men: who were *Gnatho's*, that could apply themſelves to every Man's Appetite that was in Authority: who were *Marigolds*, that followed *Mary*'s mad Affections: who were *Weathercocks*, that did turn with every *Wind*: who were *Maſtives*, that could *bite*, and *bark* not: who were *Currs*, ever *barking*: who were *Foxes*, that would promiſe much, and perform nothing; who could bind themſelves with many *Oaths*, and do clean contrary; who were *Cains*, that ſought the innocent *Abels* Death: who were the Wolves, that worried the Lambs. And finally, when he had ſuffered the ſpiritual Shavelings to ſpue out their Venome, and every Man to declare outwardly what he was inwardly; then doth he work this moſt victorious Conqueſt.

And

And with his Works he ſeemeth plainly to ſay thus unto us: Ye ſee (my People) what I have done for you; not for your ſakes, which nothing regarded the Benefits that I moſt plenteouſly poured on you, and have deſerved moſt grievous Puniſhments for your Unthankfulneſs: But of mine infinite Mercy, and for my Glories ſake, which I will have opened to all the World in theſe latter days, to the Fear of the Evil-Doers, and to the Comfort of the Well-Doers. Provoke no more my Wrath: Ye ſee, what will follow it: Be hereafter more prudent and wiſe, than ye were before. Ye may, if ye will, be more circumſpect in time to come, than ye have been in time paſt: Ye may if ye liſt, put me to leſs Trouble, and keep your ſelves in more Safety. I have not only diſcovered mine, yours, and my Land of *Englands* Enemies, and all the Crafts, Subtilties, and Policies that have been, or may be uſed by them, or any like hereafter; but I alſo have taken away their Head and Captain, and deſtroyed a great Number of them, that ye ſhould not be troubled with them, and ſome of them have I left, that ye may make them Spectacles and Examples, to the Terrour and Fear of their Poſterity. Love me, and I will love you: Seek my Honour and Glory, and I will work your Commodity and Safety: Walk in my Ways and Commandments, and I will be with you for ever.

Surely, If we conſider the wonderful Mercy that it hath pleaſed God to uſe towards us, in the delivering of the Realm, and us his People, out of the Hands of theſe moſt cruel Tyrants, as we cannot but do, unleſs we will declare our ſelves to be the moſt unthankful People that ever lived,

we muſt needs judg it not only worthy to be compared, but alſo far to exceed the Deliverance of the Children of *Iſrael* out of *Egypt*, from the Tyranny of *Pharaoh*, and from the Powers of *Holofernes* and *Sennacherib*. For it is not read, that either *Pharaoh*, or the other two ſought any other thing, than to be the Lords of the Goods and Bodies of the *Iſraelites*; they forced them not to commit Adultery, and to ſerve falſe Gods, as the *Engliſh* Tyrants did.

But beſides, If we will note the wonderful Works of God, in handling this matter, we ſhall well perceive, that far much more is wrought to his Glory, and to the Profit of his Church and People than perchance all Men at the firſt do ſee. For he hath not only diſpatched the Realm of the chief Perſonages, and Head of theſe Tyrants, but alſo, as it were declared, that he minded not that either they or their doings ſhould continue. For albeit, That all Acts, done by Tyrants tyrannouſly, be by all Laws, Reaſon, and Equity, of no force; yet becauſe no Diſputation ſhould follow on this, what is tyrannouſly done, and what is not tyrannouſly done? he hath provided that this Queſtion needeth not to come into Queſtion. For he utterly blinded their Eyes, and ſuffered them to build on falſe Grounds, which can no longer ſtand than they be propped up with Rope, Sword, and Faggot. For her firſt Parliament, whereon they grounded and wrought a great part of their Tyranny, and wherein they meant to overthrow whatſoever King *Edward* had for the Advancement of God's Glory brought to paſs, was of no Force or Authority: For ſhe perceiving that her Enemies Stomach could not

be

be emptied, nor her Malice ſpued on the People by any good Order, ſhe committed a great Diſorder. She by Force and Violence taketh from the Commons their Liberty, that according to the antient Laws and Cuſtoms of the Realm, they could not have their Free Election of Knights and Burgeſſes for the Parliament. For ſhe well knew, that if either Chriſtian Men, or true *Engliſh*-Men ſhould be elected, it was not poſſible that to ſucceed, which ſhe intended. And therefore in many places divers were choſen, by force of her Threats, meet to ſerve her malicious purpoſes. Wherefore, That Parliament, was no Parliament, but may be juſtly called a Conſpiracy of Tyrants and Traytors. For the greater part, by whoſe Authority and Voices things proceeded in that Court, by their Acts moſt manifeſtly declared themſelves ſo: The reſt being both Chriſtians and true *Engliſh*-men, although they had good Wills, yet were not able to reſiſt, or prevail againſt the Multitude of Voices, and Suffrages of ſo many Evil, falſe to God, and Enemies to their Country. Alſo, divers Burgeſſes being orderly choſen, and lawfully returned, as in ſome places the People did what they could to reſiſt her Purpoſes, were diſorderly and unlawfully put out; and others without any order of Law, in their places placed. Doctor *Taylor* Biſhop of *Lincoln*, a Chriſtian Biſhop, and a true *Engliſh*-man, being lawfully and orderly called to the Parliament, and placed in the Lords Houſe, in his Degree, was in his Robes, by Violence thruſt out of the Houſe. *Alexander Nowel*, with two other, all three being Burgeſſes for divers Shires, and Chriſtian Men, and true *Engliſh-men*, and law-

lawfully choſen, returned, and admitted, were by Force put out of the Houſe of Commons: For the which cauſe, the ſaid Parliament is alſo void, as by a Preſident of the Parliament holden at *Coventry*, in the 38 Year of King *Henry* the Sixth, it moſt manifeſtly appeareth. And the third Parliament called in the Name of her Huſband and of her evil Grace, wherein they would have undone that her Noble Father, and the Realm had brought to paſs, for the Reſtitution of the Liberty of the Realm, and for extinguiſhment of the uſurped Authority of the Biſhop of *Rome*, is alſo void, and of none Authority. For that the Title and Stile of Supream Head of the Church of *England*, which by a Statute made in the 35 Year of the Reign of the ſaid King *Henry*, was ordained, that it ſhould be united and annexed for ever to the Imperial Crown of this Realm, was omitted in the Writs of Summoning. Wherefore as a Woman can bring forth no Child without a Man, ſo cannot thoſe Writs bring forth good and ſure Fruit, becauſe this part of the Title, which was ordained by the Parliament for the form to be always uſed in the Kings Stile, was left out. For greater Error is in lack of Form, than in lack of Matter: And where the Foundation is nought, there can nothing builded thereon be good. There is no Law Spiritual nor Temporal (as they term them) nor any good Reaſon, but allow theſe Rules for infallible Principles. And if any Man will ſay, That it was in the Free Choice, Liberty, and Pleaſure of the King of this Realm, and the Queen, whether they would expreſs the ſaid Title in their Stile, or not, as that ſubtile Serpent *Gardiner*, being Chan-

Chancellor of the Realm, and traiterously ſending out the Writs of Parliament without the ſame Stile, perceiving he had over-ſhot himſelf in calling the Parliament, and having committed many horrible Murthers and moſt miſchievous Acts, would have excuſed it, as appeareth by a piece of a Statute made in the ſame Parliament, in the 8*th* Chapter, and two and twentieth Leaf; It may be juſtly and truly anſwered; That they could not ſo do. For albeit, every Perſon may by Law renounce his own private Right, yet may he not renounce his Right in that which toucheth the Common-wealth, or a Third Perſon.

And this Title and Stile more toucheth the Common-Wealth, and Realm of *England*, than the King. For, as I ſaid before, it was ordained for the Conſervation of the Liberty of the whole Realm, and to exclude the uſurped Authority of the Biſhop of *Rome*. And therefore, no King nor Queen alone, could renounce ſuch Title: But it ought (if they would have it taken away) to be taken away orderly and formally, by Act of Parliament, ſufficiently called and ſummoned. For the natural and right way to looſe and undo things, is to diſſolve them by that means they were ordained. And ſo it moſt manifeſtly appeareth, that all their doings, from the beginning to the end, were and be of none Effect, Force or Authority: But all that they have done hath been meer Tyranny. O moſt marvellous Providence of Almighty God, that always, and in all things, doth that is beſt for the Wealth of his People! O moſt mighty Power, that ſo ſuddainly overthroweth the Counſels of the Wicked, and bringeth their Devices to nought! O Infinite Mercy, that

ſo gently dealeth with his People, that he ſaveth them whom he might moſt juſtly deſtroy! O moſt Joyful, moſt Merry, and never to be forgotten Hope-*Wedneſday*, in which it hath pleaſed Thee, O God, to deliver Thy Church, this Realm, and Thy People, from ſo horrible Tyranny! No Tongue can expreſs, no Pen can indite, no Eloquence can worthily ſet out, much leſs exornate theſe Thy marvelous Doings! No, no Heart is able to render unto Thy Goodneſs, ſufficient Thanks for the Benefits we have received! Who could ever have hoped this moſt joyful time? Yea, who did not look rather for thy moſt ſharp Viſitation, and utter Deſtruction of this Realm, as of *Sodom*, *Gomorrah*, and *Jeruſalem*?

But we ſee and feel, good Lord, that thy Mercy is greater than all Mens Sins, and far above all Thy Works. And albeit, there is no Chriſtian and natural *Engliſh*-man, Woman, or Child, either preſent, or that ſhall ſucceed us, which is not, or ſhall not be Partaker of this moſt exceeding Mercy, and wonderful Benefit of Almighty God, and therefore is bound continually to praiſe and thank him: Yet there is not one Creature that is more bound ſo to do, than You, Noble Queen *Elizabeth*. For in this horrible Tyranny, and moſt cruel Perſecution, your Grace hath been more hunted for, than any other. Divers times they have taken You, ſometimes they have had you in ſtrong Hold, ſecluded from all Liberty; ſometime at Liberty, but not without moſt cruel Goalers Cuſtody; and many times they determined, that without Juſtice ye ſhould be murthered Privily. They thought, if Your Grace

Grace had been ſuppreſſed, they ſhould have fully prevailed: If ye had been deſtroyed, their doings for ever ſhould be eſtabliſhed: If ye had been taken out of the way, there were none left that would or could undo that they had ordained. But he that ſitteth on high, and laugheth at their Madneſs, would not ſuffer that the malitious Purpoſes, and moſt cruel deviſed Injuſtice ſhould have Succeſs: He took upon him the Protection of You: He only hath been your *Jeoſeba*, that preſerved You from this wicked *Athalia*. He only was the *Joiada*, that deſtroyed this cruel *Athalia:* He only hath made You Queen of this Realm, inſtead of this miſchievous *Marana*. No earthly Creature can claim any piece of Thanks therefore, no Mans Force, no Mans Counſel, no Mans Aid hath been the cauſe thereof. Wherefore, the greater his Benefits have been toward you, the more are you bound to ſeek his Glory, and to ſet forth his Honour. Ye ſee his Power what he is able to do: He alone can ſave, and [illegible] deſtroy; He can pull down, and He can [illegible] If ye fear him, and ſeek to do his Will, then will He favour you, and preſerve you to the end from all Enemies, as He did King *David*. If ye now fall from Him, or juggle with Him, look for no more Favour than *Saul* had ſhewed to him. But I have a good Hope, that both his Juſtice and Benefits be ſo printed in your Heart, that ye will never forget them, but ſeek by all means to have the one, and to fear to fall into the other. I truſt alſo your Wiſdom will not only conſider the cauſes of this late moſt ſharp Viſitation, but alſo to your uttermoſt Power endeavour to outroot them.

And foraſmuch, as beſides this infinite Mercy poured on your Grace, it hath pleaſed his Divine Providence to conſtitute your Highneſs to be our *Deborah*, to be the Governeſs and Head of the Body of this Realm, to have the Charge and Cure thereof, it is requiſite above all things, as well for his Glory and Honour, as for your Diſcharge, Quietneſs and Safety, to labour that the ſame Body now at the firſt be cleanſed, made whole and then kept in good Order. For, as if the Body of Man be corrupted and diſeaſed, he is not able to manage his things at Home, much leſs to do any thing abroad: So if the Body of a Realm be corrupt, and out of Order, it ſhall neither be able to do any thing Abroad, if Neceſſity ſhould require, nor yet proſper in it ſelf. But this may not be done with piecing and patching, cobling, and botching, as was uſed in time paſt, whilſt your moſt noble Father and Brother reigned. For as if a Man cut off one Head of the Serpent *Hydra*, and deſtroy not the whole Body, many will grow inſtead of that one; and as in a corrupt Body that hath many Diſeaſes, if the Phyſician ſhould labour to heal one part, and not the whole, it will in ſhort time break out afreſh: So unleſs the Body of a Realm or Common-wealth be clean purged from Corruption, all the particular Laws and Statutes that can be deviſed, ſhall not profit it.

We need no foreign Examples to prove it: Look upon this Realm it ſelf, it will plainly declare it. And as it is not enough to cleanſe the Body from his Corruption, but there muſt be alſo Preſervatives miniſtred to keep it from Putrefaction; for naturally of it ſelf it is addicted to

pu-

putrefy: So after the Body of a Realm is purged, unleſs there be godly Ordinances for the preſervation thereof ordained, and duly miniſtred, it will return to the old State. For this Body, which is the People, is univerſally, naturally diſpoſed to Evil, and without Compulſion will hardly do that is his Duty.

Thus muſt your Grace do, if ye mind the advancement of God's Glory, your own Quietneſs and Safety, and the Wealth of this your Politick Body. And they be not hard to bring to paſs, where Good-will will vouchſafe to take to her a little pain. The Realm will ſoon be purged, if Vice and Self-love be utterly condemned. It will be in good ſtate preſerved, if theſe three things, God's Word truly taught and preached, Youth well brought up in godly and honeſt Exerciſes, and Juſtice rightly miniſtred, may be perfectly conſtituted. And without this Foundation, let Men imagine what it pleaſeth them, the Spiritual Houſe of God ſhall never be well framed or builded, nor the publick State of your Realm well-ordered. For in what Body God's Word lacketh, the Unity and Charity that ought to be among the Members thereof, is ſoon extinguiſhed. Where the Youth is neglected, there can no good Succeſs be hoped; no more than the Husbandman can look for a good Crop, where he ſowed no good Seed. And where Juſtice is not truly and rightly miniſtred, there the more Laws and Statutes be heaped together, the more they be contemned. And ſurely if this thing could not without exceeding Charges be compaſſed, as God forbid that Charges ſhould be weighed, be they never ſo great, where God's Glory, and the Wealth of

the Realm may be furthered; yet ought it not to be neglected. What Charges did King *David* the Father, and King *Solomon* the Son, imploy to build the Stony Houſe of God? How much more Charges ſhould a Chriſtian Prince imploy to build and ſet up the lively Houſe of *God?* But verily, I am perſwaded, that it ſhall not be chargeable to do this. No, a great deal of ſuperfluous Charges, which otherwiſe your Grace ſhall be forced to ſuſtain, ſhall thus be clean cut away, and ſo your Revenues (by a Mean moſt profitable, and to no good Perſon hurtful) increaſed.

Wherefore, for God's ſake, Noble Queen, let not the Opportunity, now by God offered, be by your Grace omitted. A Phyſician can in nothing ſo much declare his Good-will and Cunning, nor purchaſe himſelf ſo great Eſtimation, as when he findeth his Patient thorowly ſick and weakened, and doth reſtore him to his perfect Health and Perfection. Likewiſe, if a Prince ſhould deſire of God a thing whereby he might declare the Zeal he beareth to God, or whereby he might win Fame and Glory, he could deſire nothing ſo much, as to come into a State corrupted, as this Realm of *England* at this preſent is; not to deſtroy it as did *Cæſar*, but to make it as did *Romulus*.

If your Grace can bring this to paſs, as I am out of all doubt ye may quickly; Ye ſhall do more than any of your Progenitors did before you. All Men ſhall confeſs that you are not only for Proximity of Blood preferred, but rather of God ſpecially ſent and ordained. And as the Queen of *Saba* came from far off to ſee the Glory of King *Solomon*, a Woman to a Man: Even ſo ſhall

ſhall the Princes of our Time come, Men to a Woman, and Kings marvel at the Vertue of Queen *Elizabeth*. Thus ſhall we your Subjects be moſt bound to praiſe God, and to think our ſelves moſt happy, that coming ſo ſuddenly from the worſe, be forthwith preferred to the beſt, rid from the extreameſt Calamity, and brought to the greateſt Felicity. And it ſhall be beſides an Example for all evil Princes, to leave their Perſecution of Chriſt and his Members; to ceaſe from their Tyranny, wherewith they continually oppreſs their poor Subjects. And ſo all People, not only we of this your Realm, but of all other Nations, ſhall have juſt cauſe to pray for your Graces Health, and Increaſe of Honour.

Taken exactly Word for Word out of the *Book of Martyrs*, Vol. III. Page 976. in the *Edit.* 41. And in the laſt *Edit.* 84. page 819.

AT the opening of this Seſſion it was imperiouſly demanded, that the Standing Army ſhould be eſtabliſhed, and the Militia diſſolved; the immediate conſequence wereof was, the Diſarming of the Nation, and expoſing it naked and defenceleſs to this Army, which had then been our Maſters by Law. The Parliament (to their Honour be it recorded) refuſed their Concurrence to ſo deſtructive a Deſign, though I had ſent very many Members the beſt Reaſons I could think of for their compliance with that Demand, which are theſe that follow.

Several Reaſons for the Eſtabliſhment of a Standing Army, and the Diſſolving the Militia.

1. BEcauſe the Lords Lieutenants, Deputy-Lieutenants, and the whole *Militia*, that is to ſay, the Lords, Gentlemen, and Free-holders of *England*, are not fit to be truſted with their own Laws, Lives, Liberties, and Eſtates, and therefore ought to have Guardians and Keepers aſſigned to them.

2. Becauſe *Mercenary Souldiers*, who fight for twelve Pence a day, will fight better, as having more to loſe, than either the Nobility or Gentry.

3. Becauſe there are no *Iriſh Papiſts* in the *Militia*, who are certainly the beſt Souldiers in the World,

World, for they have ſlain Men, Women, and Children, by Hundreds of Thouſands at once.

4. Becauſe the *Dragooners* have made more Converts, than all the Biſhops and Clergy of *France*.

5. The Parliament ought to eſtabliſh one ſtanding Army at the leaſt, becauſe indeed there will be need of two, that one of them may defend the People from the other.

6. Becauſe it is a thouſand pities a brave *Popiſh Army* ſhould be a Riot.

7. Unleſs it be eſtabliſhed by Act of Parliament, the Juſtices of Peace will be forced to ſuppreſs it in their own Defence; for they will be loth to forfeit an hundred Pounds, every day they riſe, out of Complement to a *Popiſh Rout*. 13 *H.* 4. *c.* 7. 2 *H.* 5. *c.* 8.

8. Becauſe a *Popiſh Army* is a *Nullity*. For all *Papiſts* are utterly diſabled (and puniſhable beſides) from bearing any Office in Camp, Troop, Band, or Company of Souldiers, and are ſo far diſarmed by Law, that they cannot wear a Sword, ſo much as in their Defence, without the Allowance of four Juſtices of Peace of the County: And then upon a March they will be perfectly inchanted, for they are not able to ſtir above five Miles from their own Dwelling-houſe. 3 *Jac.* 5. *Sect.* 8, 27, 28, 29. 35 *Eliz.* 2. 3 *Jac.* 5. *Sect.* 7.

9. Becauſe Perſons utterly diſabled by Law are utterly unauthorized; and therefore the void Commiſſions of killing and ſlaying in the Hands of *Papiſts*, can only enable them to maſſacre and murder.

AFter the Parliament was prorogued with great Honour, for the Addreſs which they delivered the *17th* of *November*, leſt all *Engliſh* Principles ſhould be forgotten in the Intervals of Parliament, I took care to publiſh the following Paper.

CHAP. I.

Of MAGISTRACY.

I. RElation is nothing elſe but that ſtate of mutual Reſpect and Reference, which one thing or Perſon has to another.

II. Such are the Relations of Father and Son, Husband and Wife, Maſter and Servant, Magiſtrate and Subject.

III. The Relations of a Father, Husband and Maſter, are really diſtinct and different; that is, one of them is not the other; for he may be any one of theſe who is none of the reſt.

IV. This Diſtinction proceeds from the different Reaſons, upon which theſe Relations are founded.

V. The Reaſon or Foundation, from whence ariſes the Relation of a Father, is from having begotten his Son, who may as properly call every Old Man he meets his Father, as any other Perſon whatſoever, excepting him only who begat him.

VI.

VI. The Relation of an Husband and Wife is founded in Wedlock, whereby they mutually conſent to become one Fleſh.

VII. The Relation of a Maſter is founded in that Right and Title which he has to the Poſſeſſion, or Service, of his Slave or Servant.

VIII. In theſe Relations, the Names of Father, Husband, and Maſter, imply Soveraignty and Superiority, which varies notwithſtanding, and is more or leſs abſolute, according to the Foundation of theſe ſeveral Relations.

IX. The Superiority of a Father is founded in that Power, Priority, and Dignity of Nature, which a Cauſe hath over its Effect.

X. The Diſtance is not ſo great in Wedlock, but the Superiority of the Husband over the Wife, is like that of the Right Hand over the left in the ſame Body.

XI. The Superiority of a Maſter, is an abſolute Dominion over his Slave, a limited and conditionate Command over his Servant.

XII. The Titles of *Pater Patriæ*, and *Sponſus Regni*, Father of the Country, and Husband of the Realm, are Metaphors and improper Speeches: For no Prince ever begat a whole Country of Subjects, nor can a Kingdom more properly be ſaid to be married, than the City of *Venice* is to the *Adriatique Gulph*.

XIII. And to ſhew further, that Magiſtracy is not paternal Authority, nor Monarchy founded in Fatherhood; it is undeniably plain, that a Son may be the natural Soveraign Lord of his own Father, as *Henry* the ſecond had been of *Jeffrey Plantagenet*, if he had been an *Engliſhman*; which they ſay, *Henry* the ſeventh did not love to think of, when

when his Sons grew up to Years. And this caſe alone is an eternal Confutation of the Patriarchate.

XIV. Neither is Magiſtracy a marital Power; for the Husband may be the obedient Subject of his own Wife, as *Philip* was of Queen *Mary*.

XV. Nor is it that Dominion which a Maſter has over his Slave; for then a Prince might lawfully ſell all his Subjects, like ſo many head of Cattle, and make Mony of his whole Stock when ever he pleaſes, as a Patron of *Algiers* does.

XVI. Neither is the Relation of Prince and Subject the ſame with that of a Maſter and hired Servant; for he does not hire them, but as St. *Paul* ſaith, *They pay him Tribute*, in conſideration of his continual *Attendance* and *Imployment* for the Publick Good.

XVII. That publick Office and Imployment is the Foundation of the Relation of King and Subject, as many other Relations are likewiſe founded upon other Functions and Adminiſtrations: Such as *Guardian* and *Ward*, &c.

XVIII. The Office of a King is ſet down at large in the XVII. Chap. of the Laws of King *Edward* the Confeſſor, to which the ſucceeding Kings have been ſworn at their Coronation: And it is affirmed in the Preambles of the Statutes of * *Marlbridge*, and of the Statute of *Quowarranto*, made at † *Glouceſter*, That the calling of Parliaments to make Laws for the better Eſtate of the Realm, and the more full Adminiſtration of Juſtice, *Belongeth to the Office of a King*. But the fulleſt account of it in few Words, is in Chancellor *Forteſcue*, Chap. XIII. which Paſſage is quoted in *Calvins* caſe, *Coke* VII. *Rep. Fol.* 5. *Ad Tutelam namque*

* *Prout Regalis Officii expoſcit utilitas.*

† *Sicome le profit de Office Demaundt.*

namque Legis Subditorum, ac eorum Corporum, & bonorum, Rex hujusmodi erectus est, & ad hanc potestatem a populo effluxam ipse habet, quo ei non licet potestate alia suo populo dominari. For such a King (*that is, of every political Kingdom, as this is*) is made and ordained for the Defence or Guardianship of the Law of his Subjects, and of their Bodies and Goods, whereunto he receiveth Power of his People, So that he cannot govern his People by any other Power. *Corollary,*

The Kingly or Regal Office of this Realm. 1°. Mar. Sess. 3 Cap. 1.

1. A Bargain's a Bargain.

2. A Popish Guardian of Protestant Laws is such an incongruity, and he is as unfit for that Office, as a Woolf is to be a Shepherd, or as Antichrist is to be Christ's Vicar.

CHAP. II.

Of Prerogatives by Divine Right.

I. GOvernment is not matter of Revelation; if it were, then those Nations that wanted Scripture, must have been without Government; whereas Scripture it self says, that Government is *the Ordinance of Man*, and of humane Extraction. And King *Charles* the first says, of this Government in particular, *That it was* moulded *by the Wisdom and Experience of the People.* Answ. to XIX. Prop.

II. All just Governments are highly beneficial to Mankind, and *are of God*, the Author of all good; they are his *Ordinances* and *Institutions. Rom.* 13. 1, 2.

III.

III. Plowing and Sowing, and the whole Buſineſs of preparing Bread-Corn, is abſolutely neceſſary to the Subſiſtence of Mankind; *This alſo cometh forth from the Lord of Hoſts, who is wonderful in Counſel, and excellent in Working*, Iſai. 28. from 23. to 29. verſe.

IV. Wiſdom ſaith, *Counſel is mine, and ſound Wiſdom; I am Underſtanding, I have Strength: By me Kings reign, and Princes decree Juſtice: By me Princes rule, and Nobles, even all the Judges of the Earth*, Prov. 8. 14.

V. The Prophet ſpeaking of the Plow-man, ſaith, *His God doth inſtruct him to Diſcretion, and doth teach him*, Iſai. 28. 26.

VI. Scripture neither gives nor takes away Mens Civil Rights, but leaves them as it found them, and (as our Saviour ſaid of himſelf) is no Divider of Inheritances.

VII. Civil Authority is a Civil Right.

VIII. The Law of *England* gives the King his Title to the Crown. For, where is it ſaid in Scripture, that ſuch a Perſon or Family by Name ſhall enjoy it? And the ſame Law of *England* which has made him King, has made him King according to the *Engliſh* Laws, and not otherwiſe.

IX. The King of *England* has no more Right to ſet up a *French* Government, than the *French* King has to be King of *England*, which is none at all.

X. *Render unto* Cæſar *the things which are* Cæſars, neither makes a *Cæſar*, nor tells who *Cæſar* is, nor what belongs to him; but only requires Men to be juſt, in giving him thoſe ſuppoſed Rights, which the Laws have determined to be his.

XI.

XI. The Scripture ſuppoſes Property, when it forbids Stealing; it ſuppoſes Mens Lands to be already butted and bounded, when it forbids removing the ancient Land-marks: And as it is impoſſible for any Man to prove what Eſtate he has by Scripture, or to find a Terrier of his Lands there; So it is a vain thing to look for Statutes of Prerogative in Scripture.

XII. If *Miſhpat Hammelech*, the manner of the King, 1 *Sam.* 8. 11. be a Statute of Prerogative, and prove all thoſe Particulars to be the Right of the King, then *Miſhpat Haccohanim* the Prieſts cuſtom of Sacrilegious Rapine, *chap.* 2. 13. proves that to be the Right of the Prieſts, the ſame Word being uſed in both places.

XIII. It is the Reſolution of all the Judges of *England*, that even the known and undoubted Prerogatives of the *Jewiſh* Kings, do not belong to our Kings, and that it is an abſurd and impudent thing to affirm they do. *Coke* 11. *Rep.* p. 63. *Mich.* 5. *Jac.* "Note, upon Sunday the tenth "of *November*, in this ſame term, the King, up- "on Complaint made to him by *Bancroft*, Arch- "Biſhop of *Canterbury*, concerning Prohibiti- "ons, was informed, That when Queſtion was "made of what matters the Eccleſiaſtical Judges "have Cognizance, either upon the Expoſition "of the Statues concerning Tythes, or any other "thing Eccleſiaſtical, or upon the Statute 1 *Eliz.* "concerning the High Commiſſion, or in any "other caſe, in which there is not expreſs Au- "thority by Law, the King himſelf may decide "it in his Royal Perſon; and that the Judges "are but the Delegates of the King, and that "the King may take what Cauſes he ſhall pleaſe to "de-

Give us a King to judg us, 1 Sam. 8. 5, 6, 20.

" determine from the Determination of the " Judges, and may determine them himſelf. And " the Arch-Biſhop ſaid, *That this was clear in Divinity, That ſuch Authority belongs to the King, by the Word of God in Scripture.* " To which it was " anſwered by me, in the preſence, and with " the clear conſent of all the Juſtices of *England*, " and Barons of the *Exchequer*, That the King " in his own Perſon cannot adjudg any Caſe, ei- " ther criminal, as Treaſon, Felony, *&c.* but " this ought to be determined and adjudged in " ſome Court of Juſtice, according to the Law " and Cuſtom of *England*. And always Judg- " ments are given, *Ideo conſideratum eſt per Curiam*, " So that the Court gives the Judgment :--And " it was *greatly marvelled*, That the Arch-Biſhop " *durſt* inform the King, that ſuch abſolute Pow- " er and Authority, as is aforeſaid, belonged to " the King, *by the Word of God.*

CHAP. III.

Of OBEDIENCE.

I. NO Man has any more Civil Authority than what the Law of the Land has veſted in him; Nor is he one of St. *Paul's* higher Powers any farther, or to any other Purpoſes, than the Law has Impowered him.

II. An uſurped, Illegal, and Arbitrary Power, is ſo far from being the Ordinance of God, that it is not the Ordinance of Man.

III.

III. Whoſoever oppoſes an Uſurped, Illegal, and Arbitrary Power, does not oppoſe the Ordinance of God, but the Violation of that Ordinance.

IV. The 13 of the *Romans* commands Subjection to our temporal Governours, becauſe their Office and Imployment is for the publick Welfare; *For he is the Miniſter of God to thee for good.* *Verſ.* 4.

V. The 13 of the *Hebrews* commands Obedience to ſpiritual Rulers, *becauſe they watch for your Souls.* *Verſ* 17.

VI. But the 13 of the *Hebrews* did not oblige the Martyrs and Confeſſors in Queen *Maries* time, to obey ſuch bleſſed Biſhops as *Bonner* and the Beaſt of *Rome*, who were the perfect Reverſe of St. *Pauls* Spiritual Rulers, and *whoſe practice was murthering of Souls and Bodies*, according to that true Character of *Popery*, which was given it by the Biſhops who compiled the Thankſgiving for the Fifth of *November*; but Arch-Biſhop *Land* was wiſer than they, and in his time blotted it out.

The Prayer formerly ran thus: *To that end ſtrengthen the Hands of our gracious King, the Nobles and Magiſtrates of the Land, to cut off theſe Workers of Iniquity (whoſe Religion is Rebellion, whoſe Faith is Faction, whoſe Practice is murthering of Souls and Bodies) and to root them out of the Confines of this Kingdom.*

VII. All the Judges of *England* are bound by their Oath, and by the Duty of their place, to diſobey all Writs, Letters, or Commands, which are brought to them, either under the Little Seal, or under the Great Seal, to hinder or delay common 18 Edw. III. 20 Edw. III. *Cap.* 1, 2.

mon Right. Are the Judges all bound in an Oath, and by their Places, to break the 13*th* of the *Romans?*

VIII. The Engagement of the Lords attending upon the King at *York*, *June* 13. 1642. which was ſubſcribed by the Lord-Keeper, and thirty nine Peers, beſides the Lord Chief Juſtice *Banks*, and ſeveral others of the Privy-Council, was in theſe words.

We do engage our ſelves not to obey any Orders or Commands whatſoever, not warranted by the known Laws of the Land. Was this likewiſe an Aſſociation againſt the 13th of the *Romans?*

IX. A *Conſtable* repreſents the King's Perſon, and in the Execution of his Office is within the purview of the 13th of the *Romans*, as all Men grant; but in caſe he ſo far pervert his Office, as to break the Peace, and commit Murder, Burglary, or Robbery on the High-way, he may and ought to be reſiſted.

X. The Law of the Land is the beſt Expoſitor of the 13*th* of the *Romans* here; and in *Poland*, the Law of the Land there.

XI. The 13*th* of the *Romans* is received for Scripture in *Poland*, and yet this is expreſſed in the Coronation-Oath in that Country, *Quod ſi Sacramentum meum violavero, Incolæ Regni nullam mihi Obedientiam præſtare tenebuntur.* And if I ſhall violate my Oath, the Inhabitants of the Realm ſhall not be bound to yield me any Obedience.

XII. The Law of the Land, according to *Bracton*, is the higheſt of all the Higher Powers mentioned in this Text, for it is ſuperior to the King, and made him King, (*Lib.* iii. *Cap.* xxvi.

Rex

Rex habet Superiorem Deum, item Legem, per quam factus eſt Rex, item Curiam ſuam, viz. Comites & Barones) and therefore by this Text we ought to be ſubject to it in the firſt place. And according to *Melancthon, It is the Ordinance of God, to which the higher Powers themſelves ought to be ſubject.* Vol. iii. in his Commentary on the fifth Verſe (*Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake*) he has theſe words, *Neq; vero hæc tantum pertinent ad Subditos, ſed etiam ad Magiſtratum, qui cum ſint Tyranni, non minus diſſipant Ordinationem Dei, quam Seditioſi. Ideo & ipſorum Conſcientia ſit rea, quia non obediunt Ordinationi Dei, id eſt, Legibus quibus debent parere. Ideo Comminationes hic poſitæ etiam ad ipſos pertinent. Itaque hujus mandati ſeveritas moveat omnes, ne violationem Politici ſtatus putent eſſe leve Peccatum.* Neither doth this place concern Subjects only, but alſo the Magiſtrates themſelves, who when they turn Tyrants, do no leſs overthrow the Ordinance of God than the Seditious; and therefore their Conſciences too are guilty, for not obeying the Ordinance of God, that is, the Laws, which they ought to obey. So that the Threatnings in this place do alſo belong to them; wherefore let the Severity of this Command deter all Men from thinking the violation of the Political Conſtitution to be a light Sin.

Corollary. To deſtroy the Law and Legal Conſtitution, which is the *Ordinance of God*, by falſe and Arbitrary Expoſitions of this Text, is a greater Sin than to deſtroy it by any other means; for it is *Seething the Kid in his Mothers Milk.*

CHAP. IV.

Of LAWS.

I. THere is no natural Obligation, whereby one Man is bound to yield Obedience to another, but what is founded in Paternal or Patriarchal Authority.

II. All the Subjects of a Patriarchal Monarch are Princes of the Blood.

III. All the People of *England* are not Princes of the Blood.

IV. No Man who is naturally free, can be bound, but by his own Act and Deed.

V. Publick Laws are made by publick Consent, and they therefore bind every Man, because every Mans Consent is involved in them.

VI. Nothing but the same Authority and Consent which made the Laws, can repeal, alter, or explain them.

VII. To judg and determine Causes against Law, without Law, or where the Law is obscure and uncertain, is to assume Legislative Power.

VIII. Power assumed without a Mans Consent, cannot bind him as his own Act and Deed.

IX. The Law of the Land is all of a piece, and the same Authority which made one Law, made all the rest, and intended to have them all impartially executed.

X. Law on *One Side* is the Back-sword of Justice.

XI. The best things, when corrupted, are the worst; and the wild Justice of a State of Nature, is much more desirable than Law perverted, and over-ruled into *Hemlock* and Oppression.

About

ABout this time ſeveral of the Clergy engaged in a defenſive War againſt Popery, the Papiſts having been the Aggreſſors by a Book of theirs, intituled *Popery miſrepreſented and repreſented*, which broke a long Truce. But I thought it ſomewhat with the lateſt to be put to Diſpute our Religion over-again, which the Martyrs in Q. *Maries* time had ſo abundantly confirmed both with their Arguments and their Lives, and which the Laws of the Land had eſtabliſhed and made our own; as alſo they had proſcribed Popery upon the juſteſt Reaſons in the World, which are here crouded together in the following Paper.

The Grounds and Reaſons of the Laws againſt POPERY.

THE *Righteouſneſs* and *Equity* of all Laws is beſt diſcovered by thoſe *Grounds* and *Reaſons*, upon which the *Legiſlators* proceeded when they thought fit to enact them: And the only *Meaſure*, of the Uſefulneſs and Neceſſity of them, is the greatneſs of thoſe Evils which they remedy or prevent. And therefore I am of Opinion, That the ſhorteſt way both to juſtify our Anceſtors in their Laws againſt *Popery*, as alſo to awaken all Engliſhmen to a due *Execution* of them, is to ſhew they were made upon very good

Advice; as will clearly be ſeen by the Statutes themſelves, in their own following Words.

In the 1. *Eliz.* c. 1. Sec. 1. ſpeaking of the Act made in the Reign of *Philip* and *Mary*, intituled *An Act repealing all Statutes, Articles and Proviſions made againſt the See Apoſtolick of* Rome, *&c.* there are theſe Words, *By reaſon of which Act of Repeal, your ſaid humble Subjects were brought under an uſurped foreign Power and Authority, and yet do remain in that Bondage.* For which cauſe the ſaid Act is immediately *repealed*, Sect. 2. and the Oath of Supremacy *enacted*, Sect. 19. And the reſt of that Statute is intended *for the utter Extinguiſhment of all Forreign and uſurped Authority.*

The next Act againſt Popery is 5. *Eliz.* c. 1. of which this is the Preamble. *For the Preſervation of the Queen's moſt excellent Highneſs, her Heirs and Succeſſors, and the Dignity of the Imperial Crown of this Realm of England; and for avoiding both of ſuch Hurts, Perils, Diſhonours and Inconveniencies, as have before-time befallen, as well to the Queen's Majeſties Noble Progenitors, Kings of this Realm, as to the whole Eſtate thereof, by means of the Juriſdiction and Power of the See of* Rome, *unjuſtly claimed and uſurped within this Realm and the Dominions thereof; and alſo of the Dangers by the Fautors of the ſaid uſurped Power, at this time grown to marvellous Outrage and licentious Boldneſs, and now requiring more ſharp Reſtraints and Correction of Laws than hitherto in the time of the Queen's Majeſties moſt mild and merciful Reign, have been had, uſed or eſtabliſhed.*

13. *Eliz.* c. 2. After a rehearſal of the former Act, we have theſe Words, *And yet nevertheleſs divers Seditions and very evil-diſpoſed People, without the*

the reſpect of their Duty to Almighty God, or of the Faith and Allegiance which they ought to bear and have to our ſaid Soveraign Lady the Queen, and without all fear and regard had to the ſaid good Law and Statute, or the Pains therein limited, but minding as it ſhould ſeem, very ſeditiouſly and unnaturally, not only to bring this Realm, and the Imperial Crown thereof (being in very deed of it ſelf moſt free) into the Thraldom and Subjection of that Foreign, Uſurped, and Unlawful Juriſdiction, Preheminence and Authority claimed by the ſaid See of Rome, *but alſo to eſtrange and alienate the Minds and Hearts of ſundery her Majeſties Subjects from their dutiful Obedience, and to raiſe and ſtir Sedition and Rebellion within this Realm, to the Diſturbance of the moſt happy Peace thereof, have lately procured and obtained to themſelves from the ſaid Biſhop of* Rome, *and his ſaid See, divers Bulls and Writings, the Effect whereof hath been and is, to abſolve and reconcile all thoſe that will be contented to forſake their due Obedience to our moſt gracious Soveraign Lady the Queen's Majeſty, and to yeild and ſubject themſelves to the ſaid Feigned, Unlawful and Uſurped Authority. Theſe, or whoſoever ſhall ever hereafter procure any manner of Writing from the Biſhop or See of* Rome, *containing any thing, matter or cauſe whatſoever, their Procurors, Abettors or Counſellors, are adjudged high Traitors to the Queen and the Realm.* Sect. 3.

23 *Eliz.* c. 1. For further confirmation of the foregoing Act, it is made *High Treaſon to perſwade any from the Religion eſtabliſhed, to the Romiſh Religion, or to be reconciled and withdrawn to the Romiſh Religion,* Sect. 2. *To aid, maintain or conceal the ſaid Offences is Miſpriſion of Treaſon,* Sect. 3. *The*

hearing of Mass is the forfeiture of an hundred Marks, and Imprisonment for a Year, Sect. 4.

35 Eliz. c. 2. *For the better discovering and avoiding of such traiterous and most dangerous Conspiracies and Attempts as are daily devised and practised against our most gracious Soveraign Lady the Queen's Majesty, and the happy Estate of this Common-weal, by sundry wicked and seditious Persons, who terming themselves Catholicks, and being (indeed) Spies and Intelligencers not only for her Majesties foreign Enemies, but also for rebellious and traiterous Subjects born within her Highness's Realms and Dominions, and hiding their most detestable and devilish Purposes under a false pretext of Religion and Conscience, do secretly wander and shift from place to place within this Realm, to corrupt and seduce her Majesties Subjects, and to stir them to Sedition and Rebellion. Be it enacted, That every Person above the Age of Sixteen Years, Native or Denizen, being a Popish Recusant, shall repair to his Abode, and shall not at any time after pass or remove above five Miles from thence under the penalty of loosing all their Goods and Chattels, and Lands, and Hereditaments, during Life*, Sect. 1, and 2.

And now we are come to the Gunpowder-Treason, of which the Act for a publick Thanksgiving, 3 Jac. c. 1. says thus, *An Invention so inhuman, barbarous and cruel, as the like was never before heard of, and was (as some of the principal Conspirators thereof confess) purposely devised and concluded to be done in the upper House of Parliament, that where sundry necessary and Religious Laws for preservation of the Peace and Safety were made, which they falsly and slanderously term cruel Laws, enacted against them and their Religion, both Place and Persons should be all*

all deſtroyed and blown up at once, which would have turned to the utter Ruine of this whole Kingdom.

3 Jac. c. 4. *An Act for the better diſcovering and repreſſing of Popiſh Recuſants. Forasmuch as it is found by daily Experience, that many his Majeſties Subjects, that adhere in their Hearts to the Popiſh Religion by the Infection drawn from thence, and by the wicked and deviliſh Counſel of Jeſuits, Seminaries, and other like Perſons, dangerous to the Church and State, are ſo far perverted in the point of their Loyalties and due Allegiance unto the King's Majeſty and the Crown of* England, *as they are ready to entertain and execute any treaſonable Conſpiracies and Practices, as evidently appears by that more than barbarous and horrible Attempt to have blown up with Gunpowder the King, Queen, Prince, Lords and Commons in the Houſe of Parliament aſſembled, tending to the utter ſubverſion of the whole State, lately undertaken by the Inſtigation of Jeſuits and Seminaries; and in advancement of their Religion, by their Scholars taught and inſtructed by them to that purpoſe, which Attempt by the only Goodneſs of Almighty God was diſcovered and defeated: And where divers Perſons popiſhly affected, do nevertheleſs, the better to cover and hide their falſe Hearts, and with the more ſafety to attend the opportunity to execute their miſchievous Deſigns, repair ſometimes to Church, to eſcape the Penalty of the Laws in that behalf provided.*

For the better diſcovery therefore of ſuch Perſons, and their evil Affections to the King's Majeſty, and the ſtate of this his Realm, to the end that being known, their evil Purpoſes may be the better prevented, Be it enacted, &c.

3 Jac. c. 5. *An Act to prevent and avoid Dangers which may grow by Popiſh Recuſants. Whereas*

divers Jesuits, Seminaries, and Popish Priests dayly do withdraw many of his Majesties Subjects from the true Service of Almighty God, and the Religion established within this Realm, to the Romish Religion, and from their Loyal Obedience to his Majesty, and have of late secretly perswaded divers Recusants and Papists, and encouraged and emboldened them to commit most damnable Treasons, tending to the Overthrow of God's true Religion, the Destruction of his Majesty, and his Royal Issue, and the Overthrow of the whole State and Common-Wealth, if God, of his Goodness and Mercy had not within few Hours before the intended time of the Execution thereof, revealed and disclosed the same; wherefore to discover and prevent such secret and damnable Conspiracies and Treasons as hereafter may be put in ure by such evil-disposed Persons, if Remedy be not therefore provided, Be it enacted, that such Person as shall first discover to any Justice of the Peace, any Recusant or other Person which shall entertain or relieve any Jesuit, Seminary or Popish Priest, or shall discover any Mass to have been said, and the Persons that were present, shall have the third part of the Forfeitures.

And to name no more, the Act for the Test and subscribing the Declaration against *Transubstantiation*, 25. Car. 2. c. 2. begins thus: *For preventing Dangers which may happen from Popish Recusants, and quieting the minds of his Majesties good Subjects, Be it enacted*, &c.

From all these several Statutes it appears,

1. That *Popery* is not proscribed and prosecuted as it is an *Erroneous Belief*, and a *Ridiculous Perswasion*, for under that *Consideration*, it is as much beneath the Cognizance of the Laws, as the wild and bedlam Conceits of *Olivers* Porter. If

Men

Men be poſſeſſed with a ſtrong Belief, *That the Moon is made of a green Cheeſe*, or *That a Wafer is a Man*, It ſeems hardly conſiſtent with the Dignity of Laws to take notice of it, but to leave them to other Remedies. No, it is not *Popery* the Fanatical and pretended Religion, but it is *Popery* the real *Uſurpation*, the *Tyranny*, the *Treaſon*, and the utter *Subverſion* both of this Church and State, againſt which the Face of our Laws is bent. And the Papiſts are therefore adjudged to to be puniſhed by Fine, or Impriſonment, or Death, not becauſe they cannot ſay their Latin Prayers without Beads, but becauſe they are falſe and treacherous to their Native Country, and *adhere to a foreign Enemy*, who is always ſeeking to bring this Nation into that cruel Bondage and *Thraldom* under which it had long groaned, and therefore may juſtly be allowed to provide for its own Preſervation, and to prevent ſuch Uſurpation, and Invaſion for the future.

2. It appears, That the *damnable* and treaſonable Practices of the Papiſts all along have been directed not only againſt the Lives of our Proteſtant Princes, but againſt the *happy Eſtate, Safety and Being of the Kingdom, to bring this Realm into the Thraldom and Subjection of a Foreign, Unlawful and Uſurped Power, and to the Overthrow of this whole State and Common-wealth:* And therefore they are juſtly adjudged *High Traytors to the Queen and the Realm.* And the *Realm*, in point of its *own Preſervation* is deeply concerned to ſee to the Puniſhment of *theſe Traytors*, which accordingly the Commons have often done, in quickening the Execution of Prieſts and Jeſuits.

3. The

3. The People of *England* have an *Intereſt and Birthright* in theſe Laws, and are not only engaged to proſecute the Papiſts for the publick *Safety*, but likewiſe the Law has propounded conſiderable Rewards for thoſe that proſecute them, and ſo has made it their *private and perſonal Intereſt*. And not only ſo, but has engaged them to ſee them proſecuted at their *own Peril*. For, as it is Treaſon to *perſwade* any from the Religion eſtabliſhed to the Romiſh Religion, or for any Perſon to be *withdrawn and reconciled* to the Romiſh Religion; ſo it is *Miſpriſion of Treaſon* to *conceal* any of thoſe *Offences*, which I would deſire all Engliſhmen to think of; for the *Laws* will and muſt take place, when *Force* will not.

4. From theſe Statutes it likewiſe appears, That it is no *new thing* for the Papiſts to make uſe of *demure* Pretences, *to term themſelves Catholicks, and to hide their moſt deteſtable and deviliſh Purpoſes under a falſe Pretext of Religion and Conſcience*, though it be ſuch a Religion that as the Statute tells us *they draw from thence the Infection of their bloody Treaſons, to the Subverſion of this whole State*. Nor is it any new thing for them to *ſlander theſe neceſſary and Religious Laws which were made for the Preſervation of the Church and State and to term them Cruel Laws*, ſince for that cauſe, as they themſelves confeſſed, they attempted to blow up the Parliament-Houſe, and with the Perſons to deſtroy the very place where Laws are made. But if they were *Religious and Neceſſary Laws* before the Powder Plot, as the Act for a Thankſgiving, yearly read in *Churches*, ſays they were, they are much more neceſſary now, ſince the Papiſts daily Improvement in the Treaſons and

Cru-

Cruelties of *that Plot*, and of the *Bloody Iriſh Maſſacre*, and in ſeveral others, needleſs here to be named.

And therefore let every *Proteſtant* and true *Engliſh-man* put his helping-hand to the juſt and neceſſary Proſecution of Papiſts, as he tenders the Preſervation of God's true Religion, the Welfare of the Nation, and the very Being of Poſterity; eſpecially let thoſe, who have any Office in the Adminiſtration of Juſtice, be zealous in the Diſcharge of their Duty in that Behalf; well knowing, that otherwiſe both their Oath, and theſe repeated and multiplied Laws, will riſe up in Judgment againſt them, and the Blood of this great periſhing People will lie at their Doors. And let them the rather take Courage to themſelves, both becauſe God has heretofore delivered this Nation in the Gunpowder Plot, when they were within a few Hours of Deſtruction; and becauſe of the daring and threatning Inſolence of the Papiſts, which outfaces and tramples upon thoſe very Laws that have put Halters about their Necks, and which, as the Law, 5 Eliz. ſays, *at this time is grown to marvellous Outrage and licentious Boldneſs, and now requires more ſharp Reſtraint and Correction of Laws.* By this means the Laws will not hereafter paſs for *NULLITIES*, as the old POPISH Drudge (for ſo he ſtands charged upon Record in the higheſt Court of *England*, and durſt not abide a Tryal, but fled from Juſtice) would fain have them, OBSERVATOR, *Numb.* 122, 123. Nay, Becauſe the *Papiſts* are SUBJECTS (and what *Vipers* of Subjects they are you ſee by theſe Statutes) therefore they muſt be let into the Government, and be employed in Publick

Publick *Offices.* Which is a far better Reaſon for making Biſhops, Judges, Mayors, Sheriffs, Generals and Admirals, of all the *Felons* in *Newgate*, for they alſo are *Subjects, and Sons of the Political Father*, and lye under no ſuch *Moral* or *Legal* Incapacities as the *Papiſts* do, who beſides their Idolatry, and Bloody Enmity to this Proteſtant Kingdom, lye under an incureable Uncapacity of bearing Offices, both Civil and Military; and the Law has made their Commiſſions *puniſhable* NULLITIES. 3 Jacob. c. 5. Sect. 8. By this means likewiſe the OBSERVATORS *over-ruling* NECESSITY will be kept out, who ſuperſedes all Laws, who, though he be an armed Man, yet is a known Out-law, and therefore after all, if he will come, let him come at his *Peril.*

When

WHEN we had a formidable Army in the Bowels of the Kingdom, and no occaſion for them, nor any Enemy in ſight, unleſs it were the good People of *England* to be deſtroyed at their own Charge, I was perſwaded it was neceſſary to make ſome Application to the Proteſtant Souldiers (for it was in vain to ſay any thing to the Papiſts) to prevent if poſſible any ſuch miſchievous Attempt. For this purpoſe as they were marching to their firſt Campaign at *Hownſlow-Heath*, I drew up a ſhort *Memorandum* of their Duty to their Religion and Country, in as legal, plain, and urgent a way as I could deviſe. It ſeems I was asked at the ſame time, whether I thought this Paper would do any Good? I ſaid, I could not tell, it was intended ſo, but no Man could anſwer for the Succeſs. However it would do this good, Whether the Souldiers regarded it or no, that ſince an Addreſs had been made to them in behalf of their Religion and Countrey, the Papiſts could not know but it might have had ſome Effect upon them; and conſequently would be diſtruſtful and jealous of them, and not dare to employ them in any deſperate Deſign againſt their Country. I owe the remembrance of this Paſſage to one who depoſed it againſt me. For ſo it was, that after about a thouſand of them were diſperſed, both the Impreſſion as well as my ſelf fell into their Arbitrary and Tyrannous Hands; where the Barbarities and intolerable Indignities to an Engliſh Freeman, which I then ſuffered

fered upon this account, are ſufficiently known to the Nation, and need not to be inſiſted upon, till I ſeek for ſome Honourable Reparation for them.

An Humble and Hearty Addreſs to all the Engliſh Proteſtants *in this preſent Army.*

GENTLEMEN,

NEXT to the Duty which you owe to God, which ought to be the principal Care of Men of your Profeſſion eſpecially, (becauſe you carry your Lives in your hands, and often look Death in the Face.) The Second thing that deſerves your Conſideration, is the Service of your Native Country, wherein you drew your firſt Breath, and breathed a free *Engliſh* Air. Now I would deſire you to conſider, how well you comply with theſe two main Points, by engaging in this preſent Service.

Is it in the Name of God and for his Service, that you have joined your ſelves with *Papiſts*, who will indeed fight for the *Maſs-Book*, but burn the *Bible*, and who ſeek to extirpate the *Proteſtant Religion* with *Your Swords*, becauſe they cannot do it with their *Own?* And will you be aiding and aſſiſting to ſet up *Maſs-Houſes*, to erect that Popiſh Kingdom of Darkneſs and Deſolation amongſt us, and to train up all our Children in *Popery?* How can you do theſe things, and yet call your ſelves Proteſtants?

And

And then what Service can be done your Country, by being under the Command of *French* and *Iriſh Papiſts*, and by bringing the Nation under a foreign Yoak? Will you help them to make forcible Entry into the Houſes of your Country-men, under the name of *Quartering*, directly contrary to *Magna Charta*, and the *Petition of Right*? Will you be aiding and aſſiſting to all the Murders and Outrages which they ſhall commit by their void Commiſſions? Which were declared Illegal, and ſufficiently blaſted by both Houſes of Parliament, (if there had been any need of it) for it was very well known before, That a *Papiſt* cannot have a Commiſſion, but by the Law is utterly diſabled and diſarmed. Will you exchange your Birthright of *Engliſh Laws* and *Liberties* for *Martial* or *Club-Law*, and help to deſtroy all others, only to be eaten laſt your ſelves? If I know you well, as you are *Engliſhmen* you hate and ſcorn theſe things. And therefore be not unequally yoaked with *Idolatrous and bloody Papiſts: Be valiant for the Truth, and ſhew your ſelves Men.*

The ſame Conſiderations are likewiſe humbly offered to all the *Engliſh Seamen*, who have been the Bulwark of this Nation againſt Popery and Slavery ever ſince *Eighty Eight.*

AT the ſame time almoſt the whole Impreſſion of the following Paper fell into their hands, which was not intended to be publiſhed at that time, but was laid up againſt a time of need. It was written long before in vindication of my Lord *Ruſſel* of Ever-bleſſed Memory, whoſe Opinion it was, and from whom it could not be wreſted at his Death. The wretched Author of all our Miſeries, and the everlaſting Enemy of his Country, knows very well at what Diſadvantage that great Lord was taken, when he was practiſed upon to retract that Opinion, and to bequeath a Legacy of Slavery to his Country. But they made their Aſſaults againſt a Rock, and there were no earnings made of that State-trick to uphold their bloody Tyranny. Beſides the Self-Evidence of this eternal Truth which my Lord held, it being as clear as the Sun, that if my Rights are not mine to keep, they are none of mine, but they are uncontrolably his, who can take them away without Controul; and that a defenceleſs Property is a precarious Courteſy: I have this further to ſay as to the Uſefulneſs of this Truth, That the Continuance of the Proteſtant Religion in all parts of Chriſtendom is owing to this Principle; That the late Deliverance of this Nation and their preſent Happineſs under King *William* and Queen *Mary* is owing to it; And that the very Lives and Beings of the moſt implacable Perſecutors of this Principle in this Kingdom, are owing to it, which had otherwiſe before now been ſwallowed up by Popery.

The

The Opinion is This:

That RESISTANCE *may be uſed, in caſe our* Religion *and* Rights *ſhould be Invaded.*

THE Arguments againſt it are theſe: Firſt, *That the Chriſtian Religion doth plainly forbid the Reſiſtance of Authority.* [*Quære*, Who has *Authority* to *Invade* the Eſtabliſhed Religion and Rights of the Nation? Is any one Impowered by the Laws to invade the Laws?]

Secondly, *That though our Religion be Eſtabliſhed by Law, which makes a difference between our Caſe and that of the Primitive Chriſtians, yet in the ſame Law which Eſtabliſhes our Religion, it is declared, That it is not lawful, upon any pretence whatſoever, to take up Arms againſt the King or any Commiſſioned by him.* [Neither doth this reach the Queſtion, For the King can do no wrong, nor in the ſecond place, can he Commiſſionate any Perſon to Invade the Eſtabliſhed Religion and Rights of the Kingdom; for a Commiſſion of that kind is not a Commiſſion in Law, it is null, and void, and nothing.] *Beſides that, there is a particular Law, declaring the Power of the Militia to be ſolely in the King.* [To do what? *To Invade the Eſtabliſhed Religion and Rights of the Kingdom?* If you read the whole Act, you will find the direct contrary.] *And that ties the Hands of Subjects, though the Law of Nature, and the general Rules of Scripture had left us at Liberty; which I believe they do not, becauſe the Government and Peace of humane Society could*

not well ſubſiſt upon theſe Terms. [As if the Eſtabliſhed Religion and Rights of a Nation, which are the very Ends of Government and of Human Society, were beſt Secured by being laid open to Invaſion, and expoſed for a Prey.]

Thirdly, *This Opinion is contrary to the declared Doctrine of all Proteſtant Churches; and though ſome particular Perſons have taught otherwiſe, yet they have been contradicted herein, and condemned for it by the generality of Proteſtants.* Whereas the following Teſtimonies will prove it to be no ſingular Opinion, but held by the moſt eminent Proteſtants both at Home and Abroad: And they give ſuch Reaſons for their Opinion, as may at leaſt excuſe thoſe Perſons who are of the ſame Perſwaſion, till ſuch time as thoſe Arguments are anſwered, as well as the Opinion condemned.

To begin with *Luther*, with whom the Papiſts ſay untruly our Religion began, but who was indeed a Perſon, whom it pleaſed God to make the Great Reſtorer of Religion to this laſt Age of the World. *Sleidan* not only tells us, that he was of this Opinion, but likewiſe how he came to be of it, when he had formerly held the contrary. The words are theſe, *Sleid.Com. lib.* 8. *Prius quàm fœdus iniretur, in Concilium adhibiti fuerunt non Jureconſulti modò, ſed Theologi quoque.* Lutherus *ſemper docuerat Magiſtratui non eſſe reſiſtendum, & extabat ejus hâc de re libellus: cùm autem in hac deliberatione periti juris docerent Legibus eſſe permiſſum, reſiſtere nonnunquam, & nunc in eum caſum, de quo Leges inter alia mentionem faciant, rem eſſe deductam oſtenderent,* Lutherus *ingenuè profitetur, ſe neſciviſſe hoc licere: Et* quia Leges politicas Evangelium non impugnet aut aboleat, *uti ſemper docuerit, deinde,*

quoniam

quoniam hoc tempore tam dubio tamque formidoloſo multa poſſint accidere, ſic ut non modo jus ipſum ſed Conſcientiæ quoque vis atque neceſſitas arma nobis porrigat, Defenſionis causâ fœdus iniri poſſe dicit, ſive Cæſar ipſe, ſive quis alius, fortè bellum ejus nomine faciat. Edito quoque ſcripto primum explicat, quàm fuerint in Auguſtæ Comitiis obſtinati Pontificii, deinde monet in univerſum omnes, ne Magiſtratui ad ejuſmodi Bellum imperanti Militiam obtemperent. Doctrinæ verò Pontificiæ complures & graviſſimos quidem recenſet errores, quos ait ab illis propugnatum iri qui ſe Caſtris illis adjungunt: quâ quidem in re ſummum Nefas ineſſe dicit: Quanta ſit etiam lux illata mentibus hominum hoc tempore per Evangelii cognitionem demonſtrat, & à tam impii belli ſocietate temperandum eſſe docet. In Engliſh thus:

Before the Princes and Cities entered into an Aſſociation, they took the Advice not only of Lawyers, but of Divines alſo. Now *Luther* had always taught, That the Magiſtrate might not be reſiſted, and there was a little Book of his extant upon that Subject. But when the Lawyers in this Conſultation ſhewed, that Reſiſtance was allowed by the Laws in ſome caſes, and made it appear that the preſent Caſe was one of thoſe whereof the Laws made mention, *Luther* ingenuouſly profeſſed, that he did not know the lawfulneſs of it before, and now ſaid, that being *the Goſpel doth not Bar nor Aboliſh the Laws of the State*, as he had always taught; and furthermore, becauſe in this uncertain and dangerous Time many things might ſo happen, that not only matter of Right, but alſo the neceſſity of Conſcience might occaſion us to Arm; therefore an Aſſociation might be entred into, to defend our ſelves, in caſe

Ceſar himſelf ſhould make War upon us, or any one elſe in *Ceſar*'s Name. He put forth a Book likewiſe, wherein he firſt ſhewed how obſtinate the Papiſts were in the Diet at *Auſpurg*, and then warned all Men in general that they ſhould not obey the Magiſtrate, if he raiſed the Militia for ſuch a War. He reckoned up very many and very groſs Errors of Popery, to ſhew thoſe who ſided with the Emperour, what things they would fight for, and conſequently how great a Wickedneſs it was: He ſhewed how much more Light than formerly Men now had by the Knowledg of the Goſpel, and that they ought not to engage in ſo wicked a War.

There were ſeven Princes, and twenty four Proteſtant Cities, which entered into this Aſſociation, ſome of whoſe Arguments and Reaſons for it we have upon Record, in the following Books of the ſame Hiſtorian. The *Saxon* and the *Lantgrave* in their Declaration, 2 *September*, which was in anſwer to the Emperours, from his Camp at *Ingolſtade*, have theſe Words, *Sleid. Com. L.* 18. *Quid Cæſari debeant Principes, quid invicem ipſe præſtare debeat, abunde nobis conſtat: ut nos illi, ſic ipſe viciſſem nobis obligatus eſt: quod autem indicta cauſa nos proſcribit & omnibus poſſeſſionibus dejicere conatur, in eo juris vinculum diſſolvit, quo clienti ſeu beneficiario devinctus eſt invicem patronus. Jam quod rebellionem nobis objicit, nihil eſt, & ſcit ipſe, nobis injuriam fieri.* We know very well what Duty the Princes owe to the Emperour, and what on the other ſide he himſelf ought to perform: We are mutually bound to one another. Now becauſe he proſcribes us without any Proceſs of Law, and endeavours to throw us out

out of all our Poſſeſſions, in ſo doing he breaks that bond of the Law, whereby a Lord and his Client or Beneficiary are bound to each other. As for his charging us with Rebellion, there is nothing at all in it, and he knows in his Conſcience that we are wronged. And preſently after, *Quod ſi pactis ſtetiſſet atque decretis, nos etiam noſtrum officium eramus facturi: ſed quoniam ea violavit, & verò præcipua debetur Deo obedientia, ſibi culpam ipſe tribuat. Etenim quia Religioni molitur exitium atque libertati, cauſam præbet, cur ipſum oppugnemus bonâ Conſcientiâ. Cum enim in eum caſum res devenit, licet reſiſtere, ſicut et ſacris & prophanis Hiſtoriis demonſtrari poteſt. Nam injuſta vis minime Deum habet Authorem; nec alia ratione ſumus ei devincti, quam ſi conditiones, quibus eſt creatus Ceſar, impleat.* Now if he had ſtood to his former Compacts and Decrees, we alſo ſhould have done our Duty; but becauſe he has broken them, and beſides, our Obedience is due to God in the firſt place, let him lay the Blame upon himſelf. For being he endeavours the Deſtruction of our Religion and Liberty, he gives us cauſe to oppoſe him with a *Good Conſcience.* For in that caſe it is lawful to reſiſt, as may be made appear both from ſacred and prophane Hiſtory. For unjuſt Violence is by no means *the Ordinance of God*; neither are we any otherwiſe bound to him, than upon Performance of the Conditions, upon which he was made Emperour.

The City of *Magdeburg* likewiſe in their Writing, 24 *March*, and the Miniſters in *April*, to the ſame purpoſe, *Sleid. Com. L.* 22. *Primo docent, neque divino neque humano jure ſe poſſe convinci Rebellionis. Poſtea demonſtrant eos, qui contra ſe ſu-*

inunt arma, bellum ipſi Chriſto facere, &c. deinde facilè quivis intelligit, quàm non liceat vim nobis inferre.

They firſt ſhew, that they could not be proved guilty of Rebellion either by *the Law of God*, or *the Law of Man*. Then they demonſtrate, that thoſe who took up Arms againſt them, made War upon Chriſt himſelf, *&c.* And afterwards they ſay, Every Body eaſily underſtands, how utterly unlawful it is to offer any Violence to us.

So much for *Luther* himſelf and the League or Aſſociation, which comprehended moſt, if not all the Churches of that Denomination. And *Melanchthon* often inculcates all over his Writings the ſame Maxime of *Luther*, which indeed was St. *Chryſoſtom*'s before them both: *That the Goſpel doth not bar the Laws of the State; That it does not erect a new Government*, but leaves the Government as it found it. And therefore where the Laws and Conſtitution of a Government allow of a Defence, the Goſpel does ſo too. And in his Commentary on the *Proverbs*, upon thoſe Words of *Solomon*, Prov. 24. 21, 22. *My Son, fear thou the Lord and the King, and meddle not with them that are given to change*, (that is, joyn not with them who would change our Religion or Government) *For their Calamity ſhall riſe ſuddenly, and who knoweth the Ruine of them both?* He writes thus: *Concedit autem Evangelium uti Legibus politicis cum ratione congruentibus. Imò ſi talis Defenſio non eſſet conceſſa, transformaretur Evangelium in doctrinam politicam, & ſtabiliret infinitam Tyrannidem.* The Goſpel allows us to make uſe of Politick Laws which are reaſonable. Nay, if a lawful Defence were not allowed by the Goſpel, the Goſpel it ſelf would be transformed into a

State-

State-Doctrine, and would eſtabliſh infinite Tyranny. Or, as he ſays in another place, it would command infinite Slavery, which it does not. *Non conſtituit Evangelium novas politias, quare nec infinitam Servitutem præcipit.* 2 Artic. Symbol. Nicen. ſub Quæſt. *Hic autem quæritur, utrùm armis reprimendi ſunt Tyranni, præcipientes ut faciamus contra mandata Dei?* In his common places under the Title *Vindicta*, upon thoſe Words of our Saviour, *He that takes the Sword, ſhall periſh by the Sword*; he ſays thus, *Accipere Gladium, eſt non datum à Legibus ſtringere. Ergo qui vim injuſtam infert accipit Gladium, è contra verò qui juſtâ defenſione utitur, non accipit Gladium, ſed ſtringit datum à Legibus.* For a Man to take the Sword, is to draw it when it is not put into his Hands by the Laws. Therefore he who offers unjuſt Violence, *Takes the Sword*; but on the other Hand, he who uſes a juſt Defence, does not *Take the Sword*, but he draws a Sword which the Laws put into his Hands. And to name no more places, in his Commentary on the 13 *Rom.* upon thoſe Words, *Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake. Neque verò hæc tantum pertinent ad Subditos, ſed etiam ad Magiſtratum, qui cum ſunt Tyranni, non minùs diſſipant Ordinationem Dei quàm ſeditioſi. Ideo & ipſorum Conſcientia ſit rea, quia non obediunt Ordinationi Dei, id eſt, Legibus, quibus parere debent. Ideo Comminationes hic poſitæ etiam ad ipſos pertinent. Itaque hujus mandati ſeveritas moveat omnes, ne Violationem Politici ſtatus putent eſſe leve peccatum.* Neither do thoſe Words only concern the Subject, but alſo the Magiſtrates themſelves, who when they turn Tyrants, do overthrow the Ordinance

of God no leſs than the Seditious. And therefore their Conſciences are guilty too, becauſe they obey not the *Ordinance of God*, that is, *the Laws*, which they ought to obey. Therefore the Threatnings which are here ſet down, do pertain likewiſe to them. Let all Perſons therefore be moved by the Severity of this Command, not to think the Violation of the Conſtitution, to be a light Sin.

And when I have quoted *Zuinglius* too, I have quoted the three firſt Reformers. He therefore in his pious and friendly Admonition to the Republick of the *Switzers*, diſcourſes much of his Country's throwing off the Yoke of Oppreſſion, and reckons that St. *Paul* was of the ſame mind, when he ſays, *But if thou mayeſt be made free, uſe it rather*; which eternal Counſel of God, our valiant Anceſtors following, with undaunted Courage, were bleſſed with wonderful Succeſſes, *&c.* Pia. & amica Paræneſis ad Suitenſium Rem. *p.* 156. *Quo animo ipſum quoque Paulum dicere exiſtimo*, Si potes liber fieri, utere potiùs, 1 *Cor.* 7. *Quod æternum Dei Conſilium Patres noſtri fortiſſimi viri infracto animo ſecuti, miris Victoriarum Succeſſibus, ut Sempachii Nevellis*, &c. Et paulo ſupra, *Ipſe Dominus Libertatis Author exiſtit, & honeſtam Libertatem quærentibus præſto eſt.* But in his *Opus Articulorum*, Art. 40, 41, 42. He is the coldeſt Comforter, if not the moſt mercileſs Inſulter, in the World, over a People that lies under Oppreſſion; for he will not ſuffer them to Complain. He ſays, they deſerve what they ſuffer, and *a great deal more*; they have no Wrong done them; and he bids them *periſh with their Oppreſſor*. They that liſt may ſee the place; where, amongſt other things,

things, they will find he ſays, That the dreadful Plagues that followed the *Jews*, *Jer.* 15. 3, 4. upon account of the Wickedneſs of *Manaſſeth, and the Blood which he ſhed in* Jeruſalem, were moſt juſt Puniſhments, and deſervedly inflicted upon that People, becauſe they ſuffered him to do it, *&c.*

It was the Miſery of moſt of the Proteſtants in other Countries, as well as thoſe in *Germany*, in the Beginning of their Reformation, to fall under Oppreſſion; particularly the *French*, *Scotch*, and *Dutch* Proteſtants: and it is well known they all defended themſelves, and uſed Reſiſtance; which in *Scotland* ended in an eſtabiſhed Reformation; in *Holland*, ended in an abſolute Freedom both from the Popiſh and *Spaniſh* Yoke; and in *France*, ended in a free Exerciſe of their Religion, but was ſoon interrupted by the true Popiſh Faith, and Friendſhip of a Maſſacre, ſo that they were forced to Fight all over again. I deſire that it may be obſerved, That neither theſe *Germans*, *Scotch*, *Dutch*, nor *French*, in their firſt War, ever pretended that their Religion was *eſtabliſhed by LAW*, and thereby made a part of the Government of their Country, *Which Men by their Allegiance are bound to defend*; but they uſed Reſiſtance to repel the Violence which was done only to their Civil Rights, and to the *Native Liberty* of their Conſciences. It were fooliſh Impertinence to cite the Authorities of thoſe that were engaged in this Reſiſtance; and it were endleſs to cite all the forreign Divines who lookt on, and applauded it, and called it *the LORD'S Battels*: I ſuppoſe it will be more for every Bodies Satisfaction, to ſee what our own Biſhops

ſay

ſay to it, and whether they will own thoſe Men for *Proteſtants*, who were engaged in ſuch Proceedings: For which purpoſe I ſhall ſet down the Words of three of them, Biſhop *Jewel*, Biſhop *Bilſon*, and *Robert Abbot*, Biſhop of *Salisbury*, Men famous in this Church.

Biſhop *Jewel*, in the Defence of his Apology, *p.* 16. hath theſe Words: "Neither doth any "of all theſe (*Luther*, *Melanthon*, &c.) teach "the People to rebel againſt their Prince, but "only to defend themſelves by all lawful means "againſt Oppreſſion, as did *David* againſt King "*Saul*: ſo do the Nobles in *France* at this day: "They ſeek not to kill, but to ſave their own "Lives, as they have proteſted by publick Writing to the World. As for us, we are Strangers unto their caſe; they themſelves are beſt "acquainted with the Laws and Conſtitutions of "their Country; and therefore are beſt able to "yield account of the Grounds and Reaſons of "their Doings:

Biſhop *Bilſon*, in his Book of the true Difference betwixt Chriſtian Subjection, and Unchriſtian Rebellion, dedicated to Queen *Elizabeth*, being a Dialogue between *Theophilus* a Chriſtian, and *Philander* a Jeſuit, (ſo that Jeſuits did not go for Chriſtians in thoſe days) does juſtify that Defence which both the *French* and *Dutch* made, upon Suppoſition that it was according to the Laws and Conſtitution of their Country, and permitted by them. Says the Jeſuit, "What their "Laws permit, I know not; I am ſure in the "mean time they reſiſt. *Theoph.* And we, be"cauſe we do not exactly know what their Laws "permit, ſee no reaſon to condemn their Do-

"ings,

" ings, without hearing their Anſwer. *Phil.* " Think you their Laws permit them to rebel? " *Theoph.* I buſy not my ſelf in other Mens Com- " mon-wealths, as you do; neither will I raſhly " pronounce all that reſiſt to be Rebels: Caſes " may fall out, even in Chriſtian Kingdoms, " where the People may plead their Right againſt " the Prince, and not be charged with Rebellion. " *Phil.* As when, for Example? *Theoph.* If a " Prince ſhould go about to ſubject his Kingdom " to a forreign Realm, or change the Form of the " Common-Wealth from Imperie to Tyranny, " or neglect the Laws eſtabliſhed by common Con- " ſent of Prince and People, to execute his own " Pleaſure: In theſe, and other Caſes which " might be named, if the Nobles and Com- " mons joyn together, to defend their Ancient " and Accuſtomed Liberties, Regiment, and " Laws, they may not well be counted Rebels. " *Phil.* You denied that, even now, when I did " urge it. *Theoph.* I denied that Biſhops had " Authority to preſcribe Conditions to Kings, " when they crowned them: but I never denied " that the People might preſerve the Foundation, " Freedom, and Form of their Common-wealth, " which they Forepriſed when they firſt conſent- " ed to have a King.

Biſhop *Abbot*, in his *Demonſtratio Antichriſti*, dedicated to King *James*, being an Anſwer to *Bellarmine*, has a large Diſcourſe about this matter. The occaſion of it is this, Perſecution of the Godly being one Mark of Antichriſt; *Bellarmine* endeavours to ſhew, that this Mark did not belong to the Pope, nor Church of *Rome*, becauſe they were not guilty of perſecuting, though

though there were then fresh Instances of their persecuting in *Holland*, in the *Paris* Massacre, and other Slaughters of the Protestants. But says Bishop *Abbot* to *Bellarmine*, Cap. 7. Sect. 5. *You think you have wiped away all that Blood with one word speaking, and by only saying*, That the Protestants did not fall by a Persecution, but by a Civil War; and that many more of the Papists were slain in it, than the Inquisitors had burned, perhaps in an hundred Years. Nevertheless the Bishop still charges this Blood upon the Papists, because the Protestants entred into this War meerly for their own Defence: " In which, *says he*, " if some of the Papists perished, how can they " be accounted any other than the Authors both " of their own Death, and of the Death of " their Country-men too, being they took up " Arms, either by the unjust Usurpation of their " Princes, or by the Lust of some factious Men, " against the publick Faith, against Edicts and " Covenants, against the Rights of their own " Country, against the Prerogatives of the No- " bles, against the Franchises and Priviledges of " Towns and Cities?

Sect. 6. *Hic vero Politica res agitur, quid Principi juris per Leges, cujusque Reipublicæ fundatrices promissum sit; utrum potestatem habeat infinitam & nullo limite conclusam; an vero moderatam & sive Optimatum sive populi arbitrio magis minusve temperatam. Romanus Imperator mero & absoluto imperio gentibus præsidebat, arbitrio suo jubebat omnia, leges scripsit & rescripsit, summam vitæ necisque potestatem habuit. Quare nullo prætextu Christiani poterant vim illorum temporum arcere, vel injurias prohibere quibus vexati sunt. Illarum vero Nationum Princi-*

pes

pes quas commemoras, certos ſibi fines conſtitutos habent; quibus ubi excedunt, licere ſibi ſentiunt Optimates vim injuſtam depellere, & jugum excutere, quo per nefas & contra Leges oppreſſi ſunt. Cujus rei Controverſia non a Religione tantummodo, ſed ab aliis politicis negotiis exorta eſt. Itaque Rex Hiſpanus, qui non niſi conventione & pacto principatum habuit Provinciarum Belgicarum, ubi pacto ſtare deſiſteret, & contra datam fidem ſuperbè ageret, ipſe ſe exuiſſe principatu illo putabatur, ut nihil cauſæ eſſet Provinciis illis, quo minus ſe tueri armis, & ambitioſam Tyrannidem avertere liceret. Galliarum Rex Majeſtatem habet regni multo majorem, cui tamen pro Lege eſt; Bodin. Meth. Hiſt. *Cap. 6.* Principem contra Leges nihil poſſe, & reſcriptis ejus rationem nullam haberi debere, niſi æquitati perinde ac veritati conſentanea ſint. *Porro eſt etiam proceribus reliquiſque ordinibus ſuus honor & dignitas, quam Regi violare nefas eſt. Quam quàm non ita pridem ſenſerunt Heroes Regni illius novorum quorundam hominum factione graviſſimè laſam qui ſub obtentu Religionis ambitioni ſui ſervientes, inſano furore Cœlum Terræ miſcerent, & lamentabilem totius regni calamitatem minitari viderentur (quippe omnia pro arbitrio ſuo facta infecta, rata irrita eſſe jubentes, & Edicta publico jure pro conſervanda pace promulgata, libitu ſuo fruſtrari non dubitantes) ceperunt illi quidem arma pro Regis & Regni ſuique omnium libertate vindicandâ, nec ferendum ſibi putarunt, ut armata contra leges paucorum hominum inſolentia, Leges Divinas ſimul & humanas intolerabili audacia proculcaret. Pugnarunt ergo pro jure ſuo, non aliquo Eccleſiæ privilegio, quo illa ſibi integrum putet armis ſe defendere, ſed politicâ libertate, qua citra injuriam Principis, ordinem ſuum legibus conſtitutum adverſus hoſtes conjuratos*

ratos, non inferendo bellum, ſed populſando tueri licebat. Atque in hoc cauſa eorum à veteris Eccleſia ratione diſtinguenda eſt, quæ abſque ullo juris ſui titulo, mero imperii placito ſubjacebat. Quamdiu vero ita ſe res habuit, cædebantur, ut tu dicis, Chriſtiani, non cædebant; qui tamen ſub Conſtantino Principe, jure publico armati, non tam cædebantur quam cædebant, & profligatis Tyrannis & Licinio, jugum perſecutionis a cervicibus Eccleſiæ depulerunt. Pari ratione Eccleſia noſtra, cum longo tempore ſub Antichriſto, nullis Secularibus præſidiis adjuta, duram ſervitutem ſerviiſſet, poſtquam ex illis fluctibus, miſerante Deo, eluctari jam & emergere capiſſet, & legum aliquod præſidium ſtantibus ab illa principibus & optimatibus obtinuiſſet, capit eatenùs uti viribus ſuis & armata manu munitam edictis & legibus & privilegiis ab importuna Tyrannorum oppreſſione vindicare. Quare Principes Galliæ quorum interfuit providere, ne publica libertas per injuriam opprimeretur, neve qua lege ſancta eſſe debebant, ſurreptitiorum quorundam libidine pro irritis & nullis haberentur (qui uſque adeo hoſtes reipublicæ comperti ſunt, ut ſigniferum illius ſeditionis Ducem Guiſium Rex ipſe Henricus, *& ſi religione cum eo conſentiens, quia judicio agere non poſſet, repentino impetu confodiendum curaret) bello injuſtam illam violentiam repellendam, & Eccleſiam non niſi juſtè armatam, pro ea quam lege habebat libertate conſervanda, in aciem educendam cenſuerunt: ubi qui de tuis partibus,* Bellarmine, *ceciderunt, non injuria perſecutionis, ſed juſtiſſimæ defenſionis impetu perierunt.*

But here we are fallen into a political Queſtion, How much Authority over the Subjects was promiſed to the Prince by the Fundamental Laws of every State; whether he have a boundleſs and un-

unlimited Power, or whether it be meaſured and adjuſted, and more or leſs mixed with the Power and Authority of the Peers or People? The Government of the Roman Emperors heretofore was Abſolute and Unmixed, they governed all at pleaſure, they made Laws, and they unmade them again, and had the Soveraign power of Life and Death: For which reaſon the Chriſtians could with no pretence reſiſt the violence of thoſe Times, or defend themſelves againſt the Wrongs which were done to them. But the Princes of thoſe Countries which you ſpeak of, have certain Bounds ſet them, which when they paſs, the Nobles think it lawful for them to repel their unjuſt Violence, and to ſhake off the Yoke wherewith they are wickedly and illegally oppreſſed. And thus the King of *Spain*, who had the Government of the *Netherlands*, only upon Compoſition and Compact, when he did no longer ſtand to his Compact, and acted inſolently, contrary to the Faith which he had given, was thought to have deveſted himſelf of that Government; ſo that there was no reaſon, why thoſe Provinces might not lawfully defend themſelves with Arms, and get rid of an ambitious Tyranny. The King of *France* is much more abſolute, nevertheleſs this ſerves for a Law to him, *That the Prince can do nothing contrary to Law, and that his Edicts ought not to be regarded, unleſs they be agreeable to Equity as well as Truth.* Beſides, the Peers and the reſt of the Eſtates have an Honour and Dignity belonging to them, which the King himſelf cannot violate: Which, when the Nobles of that Kingdom were ſenſible was deeply wounded, by a Faction of ſome upſtart Men, who ſerved their own Ambition,

on, under a Cloak of Religion, turned all things upſide down, and ſeemed to threaten miſerable Calamity to the whole Kingdom, truly they took up Arms to vindicate the King's and Kingdom's and all their own Liberties, and thought it not fit to be endured, that the Inſolence of a few Men, which was armed againſt the Laws, ſhould trample upon all Laws, both Divine and Humane, with unſufferable Boldneſs. They fought therefore for their own Right, not by any Priviledge which the Church has to defend it ſelf with Arms, but by their Civil Liberty, whereby, without any wrong to the Prince, it was lawful for them in a way of Defence, to maintain their Legal Eſtabliſhment againſt their ſworn Enemies. And herein their Caſe differed from that of the primitive Church, which was ſubject to Abſolute Imperial Will and Pleaſure, without any Title to Rights of its own. Now, while their Condition continu'd thus, *The Chriſtians*, as you ſay, *were killed, but did not kill*; Notwithſtanding, when under *Conſtantine* the Emperour, they were armed with a publick Right, *They were rather for killing than being killed*; and having vanquiſhed ſeveral Uſurpers, and *Licinius* the Emperour, they threw off the Yoke of Perſecution from the Neck of the Church.

In like manner our Church, when ſhe had for a long time undergone an hard Bondage under Antichriſt, having had no Secular Protection at all; after ſhe had begun, by the Mercy of God, to get above Water, and to riſe from under thoſe Waves of Oppreſſion, and having by the Princes and Nobles ſtanding by her, gained ſome protection of the Laws, ſhe began to uſe her own Power, as far as

ſhe

ſhe had it, and when ſhe was now fortified with Edicts, and Laws, and Priviledges, to vindicate her ſelf with Arms from the vexatious Oppreſſion of Tyrants.

Wherefore the Nobles of *France*, who were concerned to provide that the publick Liberty ſhould not be oppreſſed by Wrong, nor thoſe things which ought to have been eſtabliſhed by the Law, ſhould be made null and void at the pleaſure of ſome few Foreigners crept in amongſt them, thought fit to have that unjuſt Violence repelled by a War; and thought fit likewiſe that the Church, which was no otherwiſe than juſtly armed, for the preſerving that Liberty which ſhe had by Law, ſhould be drawn out into the Field: Where thoſe that fell on your ſide, Friend *Bellarmine*, did not periſh by the Injury of a Perſecution, but by the Stroke of a moſt juſt Defence.

But becauſe it may be ſaid, that theſe are private Men, which I grant to be true, though their Arguments ſeem to be of another Nature, and look like the publick and common Reaſon of Mankind, therefore, to finiſh and perfect this Buſineſs of Authorities, (with which, as ſome Men are wholly led, ſo I hope, others may be ſo far excuſed, as not to be haunted and tormented at a dying Hour, and tempted either to deſpair, or die with a Lye in their Mouths.)

Thus was the D. of M. uſed upon the very Scaffold.

In the laſt place, I ſhall ſhew, that the whole Church of *England*, in ſeveral Convocations, have juſtified the Proteſtants in thoſe Defences, and not only maintained in Words, the Juſtice of their Reſiſtance, but, which is more, they laid down their Purſes to help them; and charged themſelves deeply with Taxes, in conſideration

of Queen *Elizabeth*'s great Charges and Expences in aſſiſting them: as you may ſee in the Preambles of the Clergy's Subſidy-Acts in that Reign.

Quinto Elizabethæ, Cap. 24. Amongſt other Conſiderations, for which the Clergy give their Subſidy of ſix Shillings in the Pound, they have theſe Words: "And, finally, pondering the "ineſtimable Charges ſuſtained by your High-"neſs, as well of late days in reducing the "Realm of *Scotland* to Unity and Concord, as "alſo in procuring, as much as in your High-"neſs lieth, by all kind of Godly and prudent "means, the abating of all Hoſtility and Perſe-"cution within the Realm of *France*, practiſed "and uſed againſt the Profeſſors of God's Holy "Goſpel, and True Religion. The firſt thing in this Paſſage is the Queen's Aſſiſtance of the *Scotiſh* Nobility in their Reformation, wherein they were oppoſed by the Queen of *Scots*, who brought *French* Forces into *Scotland*, which is ſet down at large in our Chronicles, *Stow*, p. 640. The Temporalty, in their Subſidy-Act, at the ſame time, *Cap.* 27. call this Aſſiſtance, "The "princely and upright Preſervation of the Li-"berty of the next Realm and Nation of *Scot-"land* from imminent Captivity and Deſolation. The other thing is the Godly and prudent means for abating Hoſtility and Perſecution within the Realm of *France*. Now Hiſtory will inform us, *Stow*, p. 650. That thoſe Means were the Forces ſent under *Dudley* Earl of *Warwick*, to *Newhaven*, to aſſiſt the *French* Proteſtants who were then in Arms. We have ſome Men who would find another Name for it, and would call this the Abetting of a Rebellion; but the whole Biſhops and Clergy,

Clergy, in Convocation, call it, The uſe of *Godly and Prudent means to abate Hoſtility and Perſecution*, practiſed and uſed againſt *the Profeſſors of GOD's Holy Goſpel, and true Religion*; For ſo likewiſe they call a parcel of Men, who neither profeſſed nor practiſed the modern Religion of Non-reſiſtance.

Again, the Clergy grant another Subſidy, 35 *Eliz. cap.* 12. in Conſideration of her Majeſties Charges, " In the provident and needful Pre-" vention of ſuch intended Attempts, as tended " to the Extirpation of the ſincere Profeſſion of " the Goſpel, both here and elſewhere. The Temporalties Subſidy-Act at the ſame time will explain this to us, in theſe Reaſons for their Tax, *Cap.* 13. " Beſides the great and perpetual Ho-" nour which it hath pleaſed God to give your " Majeſty abroad, in making you the principal " Support of all Juſt and religious cauſes againſt " Uſurpers, —Beſides the great Succours in " *France* and *Flanders*, which we do conceive to " be moſt Honourable, in regard of the ancient " Leagues, the Juſtice and Equity of their Cau-" ſes. And to the ſame purpoſe again the Temporalty, 39 *Eliz. cap.* 27. " This Land is be-" come ſince your Majeſties happy days, both a " Port, and Haven of Refuge, for diſtreſſed " States and Kingdoms, and a Rock and Bul-" wark of Oppoſition againſt the Tyrannies and " ambitious Attempts of Mighty and Uſurping " Potentates.

Neither are the Clergy in their Subſidy-Act, 43 *Eliz. Cap.* 17. at all behind them, either with their Mony or Acknowledgments. " For who " hath or ſhould have a livelier Senſe, or better " Remembrance of your Majeſties Princely Cou-

" rage and Conſtancy in advancing and protect-
" ing the free Profeſſion of the Goſpel, within
" andwithout your Majeſties Dominions, than
" your Clergy?

So that if the *French* and *Dutch* Proteſtants were Rebels in their Reſiſtance, then the Church of *England* quite through Queen *Elizabeth*'s Reign, by their aſſiſting of them, involved themſelves in the ſame Guilt. For it had been utterly unlawful, and a horrid Sin to aſſiſt Subjects in the Violation of their Duty and Allegiance, and to aid them in reſiſting the *Ordinance of God*. But this being too abſurd to be believed of Confeſſors, and Men who had hazarded their Lives for the Proteſtant Religion, it is plain that they held Reſiſtance to be lawful in theſe caſes. And they have declared their Opinion in this matter, where it was fit to be declared, in Acts of Parliament, though it be not to be found in their Catechiſm. So that if they who hold the ſame Opinion be in an Error, they have erred with their Fathers, they have erred with the Church of *England*, and they have erred in good Company.

BEfore I was out of the Surgeons Hands, I reprinted three thouſand of the *Compariſon of Popery and Paganiſm*, and laid them up againſt a Day when licenſing againſt Popery ſhould be out; but that being extant at the end of *Julian the Apoſtate*, I ſhall not trouble the Reader with it here.

At ſome diſtance of time the Papiſts having ſhifted Hands, courting the Diſſenters whom they had long haraſſed, and running down the Church of *England* with whom they had formerly been upon terms of great Friendſhip, and every body knowing that the Proteſtant Religion in General was aimed at by both parts of this contrary Conduct, I could not omit a defence of the Ch. of *England* upon this occaſion againſt the common Enemy.

The Trial and Examination of a late Libel, intituled, *A new Teſt of the Church of* England's *Loyalty.*

With ſome Reflections upon the Additional Libel, intituled, *An Inſtance of the Church of* England's *Loyalty.*

THE Church of *England* has of late years eſpecially been on the charitable ſide towards the Papiſts, and has allowed them to be Chriſtians and not Anti-Chriſtians, nay to

be a true Church, and not the Synagogue of Satan; and ſeemed to have utterly forgotten the two Fundamental points of Popery, *That Hereticks are to be purſued with Fire and Sword*, which was determined by the *Lateran* Council, under *Innocent* the Third, and conſcientiouſly practiſed ever ſince; And *that Faith is not to be kept with Hereticks*, which the Council of *Conſtance* determined in the caſe of *John Huſs*, and *Jerome* of *Prague*: And in this Exceſs of Charity which hopeth all things, they have hoped againſt Hope, and have exerciſed ſtrong Acts of Faith where no Faith is, neither have they had any apprehenſions of being deſtroyed, but rather of being ſaved and protected with Fire and Sword. But finding in great meaſure their Charity miſtaken, to the end that all their Diſappointments may ſeem juſt upon them, they are preſently taxed with Diſloyalty. So *Æſop*'s Lamb, when ſhe was to be eaten, was charged by the Wolf for muddying the upper part of the Stream which was far above her. In Vindication therefore of the Church of *England*, and to ſhew her Innocency in this Point, I ſhall examine this new Teſt of the Church of *England*'s Loyalty, where ſhe is tried and caſt, weighed in the Ballance and found light, but, to our comfort, it is by deceitful Weights and Meaſures.

The firſt Device is to pretend, "That the "Church of *England* appropriate to themſelves "alone the Principles of true Loyalty, and that "no other Church or Communion on Earth can be "conſiſtent with Monarchy, or indeed with any "Government. This is a preſumption of ſo high "a nature, that it renders the Church of *England* "a deſpicable Enemy to the reſt of Mankind.

To

To which I anſwer, That the Church of *England* is here repreſented by that which is the true Character of the Church of *Rome*, which has all along been a known Engroſſer. Which pretends to have all Faith, and all Holineſs, and will have all Heaven to her ſelf, and pretending to have the Keys of it, will ſuffer none others to come thither. Whereas the Church of *England* allows, not only that all Proteſtants have true Faith and true Loyalty as well as ſhe, and the ſame Faith and Loyalty, as appears by the Harmony of their Confeſſions, but alſo that Pagans are capable of moral Vertue, ſuch as Loyalty is, and have heretofore been great Examples of it. Many of them have look'd upon themſelves as not born for *themſelves*, but for their *Country*, and were ſtrict Obſervers of the Laws: And it is well known, that *Socrates* in particular had that Reverence for the Laws, that though he was put upon it by his Friends, yet he would not break them to ſave his Life. *His Bones and Sinews*, as his words are in *Plato*'s *Phædo*, could eaſily have carried him into a Foreign Country, but he would not ſuffer them to do it. And therefore this Author, in ſaying that the Church of *England* averrs, "That no o-"ther Sect or Community on Earth from the Ri-"ſing to the Setting Sun can be capable of this "ſingular Gift of Loyalty", betrays his Malice and Ignorance together, and plainly ſhews, that tho he make new Teſts of Loyalty, yet he does not know what Loyalty is.

The word *Loyal* is a term of Law, and is indifferently applied to Things as well as Perſons. So a Loyal Judgment is a Judgment according to Law, and is oppoſed to a falſe Judgment. A

loyal Contract is a lawful Bargain. A Man buys an Horſe in a Market, and then he has a loyal Title, a legal Title to him. So again, a Perſon behaves himſelf according to Law, and obſerves the Laws of the Land, and then he is a loyal Man, he is *Legalis Homo*, as a Juryman is required to be, that is, ſuch an one as cannot be challenged for a Criminal, or a Breaker of the Laws. And in caſe a Man's Behaviour be according to Law, it is *Loyal*, whether it reſpect a Superiour or an Inferiour. *Action neſt autre choſe que Loial demand de ſon droit.* An Action is nothing elſe but the loyal demand of a Man's Right, *Mirror*, p. 115. And p. 122. A Serjeant at Law ſhall not uſe any Deceits in his Practice, nor conſent to them, *mes Loyalment maintiendra le droit de ſon Client*, &c. But ſhall *Loyally* maintain the Right of his Client, ſo that it be not overthrown by any Folly, Negligence, or Default of his.

From hence it follows, that Loyalty can have no other Rule or Meaſure but the Law; for tho ſome Men love to have confuſed notions of things, and ſpeak of Loyalty as if it were a thing in the Clouds, and ſome abſtruſe matter over our Heads, yet it appears to be a plain thing, and of eaſy comprehenſion, for it is nothing elſe but *Conformity to the Laws*. The plain Engliſh of *Loyalty* is *Lawfulneſs*, and it is utterly impoſſible that there ſhould be any other Teſt or Touchſtone, any other Meaſure or Standard of *Lawfulneſs* but the Law it ſelf. For if there had been no Law, as there had been no Tranſgreſſion nor Violation of it, ſo there had been no Loyalty nor Conformity to it. And therefore Loyalty againſt Law is a Contradiction, it is Obedience made up of

Diſ-

Diſobedience. The Law is that which makes the King our Liege Lord, and us his Liege People, and accordingly both Prince and People are mutually ſworn to the keeping of it; and our Allegiance binds us to an Obedience according to Law, and not otherwiſe. To obey the King himſelf contrary to Law is Diſloyalty, and to diſobey the King in Obedience to the Laws is Loyalty. If it be not thus, then all the Judges of *England* for theſe 340 Years and upwards have been all *Sworn to be Diſloyal.* For they are ſworn *to proceed according to Law, though the King by his Letters, or Writs under the great Seal, or under the little Seal, or by his own Mouth ſhould command them the contrary.* 2. 18. 20. Ed. 3. Forteſc. *c.* 51. Etiamſi Rex per Literas ſuas aut Ore tenus contrarium juſſerit. And ſo in the Court *Leet*, when we ſwear that *we will be true Liegemen, and true Faith and Troth bear to our Soveraign Lord the King, and that we ſhall no Felony nor Treaſon commit, nor thereunto aſſent, and ſhall be obedient to all the King's Majeſties Laws, Precepts and Proceſs proceeding from the ſame:* It is plain, that we do not promiſe any Obedience to Precepts or Proceſs which are *Contrary* to Law, or *beſides* the Law, and not *grounded* upon it; No, that is no part of our Allegiance, which you plainly ſee is *limited* to the Laws.

Now this being the undoubted Notion of Loyalty, How ſhould the Church of *England* ever dream of appropriating it to her ſelf, ſince Obedience to the Laws of their Country has always been practiſed in all Nations, by all vertuous Men whatſoever; It being a point of Common Honeſty and Juſtice, that Men ſhould abide by thoſe Laws, which either themſelves or their Proxies have

have made, and to which in one way or another they have given their own Consent, which always concludes, and is binding to an honest Man: Only there is one sort of Men in the World, who can never be Loyal; because *no Man can serve two Masters*, the Government of his own Country, and the Pope of *Rome*. They who have a Legislator abroad to give them new Laws, and a Dispenser to repeal the old ones, can never be true and firm to the Laws of their natural Country. Their Loyalty is in Abeyance to the Popes Laws, (which agreed even with the old Laws of *England*, before the Reformation, *like Fire and Water*, as Arch-Bishop *Cranmer* proves in his large Letter to Q. *Mary*) and their Allegiance is pinned upon the Popes Sleve. In the mean time the Church of *England* has very great reason to insist upon her Loyalty, because if a Man be not a a lawful Man, he is defeated of the Benefit of the Law in many cases: Whereas the Members of the Church of *England* are able to use the old Legal Exceptions against their present Accusers. *Sirs, jeo suy Loial home, & a la foy le Roy, & ceest provor est felon, & hors la foy le Roy.* Sirs, I am a lawful Man and in Allegiance to the King, and this Accuser of mine is a Felon or a Traytor, and never took the Oath of Allegiance. And we are ready to joyn Issue with them upon this Point, whether they or we be the lawful Men, and which of us are guilty of High Treason against the King and the Realm, Felony, Misprision of Treason, Præmunire, and are utterly disabled by the Law to hold any Office either Civil or Military, not only by the Statutes made in Q. *Elizabeths* time, but also in the Reigns of King *James*, and

of

of King *Charles* the Second. And therefore as often as we are taxed in our Loyalty, we ſhall only ask them, what Laws we have broken? Or whether it be We or They who hate the Laws of the Land, and are continually exclaiming againſt them, and would blow them up with as good a Will, as once they attempted to blow up all the States of the Kingdom in the Parliament-Houſe where thoſe Laws were made, and for that very Reaſon, becauſe thoſe Laws were made there. See 3 *Jac.* c. 1. the Statute which is yearly read in our Churches on the 5*th* of *November*.

Having thus explained the true ſenſe and meaning of Loyalty, it is eaſy for every body to apply it, and to juſtify *the Church of* Englands *Carriage and Behaviour, both in her Infancy and now in her old Age* (by the way, old Folks and threatned Folks live long) And to ſhew, that it has been according to the Laws of the Land; Which if they had broken and oppoſed, as the *Papiſts* have done, they might then be charged with Diſloyalty indeed. But while they continue to keep the Laws, by the Grace of God the Laws will keep them: for ſo long the Law enables them to hold their own, they can challenge the Benefit of the Law, they can claim a Legal Protection, which is far better than any which is Illegal and Arbitrary, Uncertain and Precarious, and they are on the better ſide of the Hedge of all the Violators of the Law whatſoever. I ſhall not need therefore to trouble my ſelf with the Remainder of this new Teſt, any otherwiſe than by making ſome very ſhort Notes upon the moſt remarkable Paſſages in it.

I. The firſt charge is, *That the Church of* England

land *assisted Usurpers to invade the Crown*, meaning the Lady *Jane* and Q. *Elizabeth*.

As for the first of these, I cannot see how it can be charged upon the Church of *England*, because the Protestants were divided about Q. *Janes* Title, some were for it, and some were against it, as particularly Judg *Hales* and the *Suffolk* Gospellers, who stuck to Q. *Mary*, and were but sorrily rewarded for it. But to wave Q. *Janes* Case, and what might be said concerning it from the Statute 11 *Hen.* 7. c. 1. I think this is a very fair Offer, That when the *Papists* have answered for all the bad Titles which were set up in the times of *Popery*, which were at least in the Proportion of two bad ones for one good, we will then answer, as well as we can, for that single one, which has happened since the time of the Reformation.

The other Usurper, which the Church of England *assisted to invade the Crown, was Q.* Elizabeth, *a known Bastard.* It is well known that a Popish Parliament then sitting, acknowledged her Title, and assisted in setting her upon the Throne, and not the Church of *England*, which was then driven into Corners, and into forreign Countries, and was not in a Condition to assist any Body. And whereas Q. *Elizabeth* is said to have been a *known Bastard*, the Church and Court of *Rome* knew the contrary. For they knew that her Mothers Marriage was good, because the former Marriage was naught, And the former was confessedly naught, because it wanted the Pope's Dispensation and Licence, which was bought with a mighty Sum of Mony, to make it good. If it had been lawful in it self, it had not needed the Popes Dispensation to make it lawful. And we

are

are willing to refer it to all the World, whether the Pope's Diſpenſation can make an unlawful Marriage to be lawful.

II. We are told, *That the Prelatick Proteſtancy, called the Church of* England, *enacted thoſe bloody Cannibal Laws, to hang, draw, and quarter the Prieſts of the Living God.* I ſuppoſe he means the Maſs-Prieſts. Now theſe Canibal Laws were made to hang them, not as Prieſts, but as Traytors and Traytor-makers. But I would fain ask, Might not any-Sheep-ſtealer, or Cut-purſe in *Newgate*, exclaim againſt Perſecution, and the bloody Canibal Laws, with a much better Grace? That a Man made in the Image of God ſhould be hanged like a Dog, for ſuch trifles as a Sheep, or a little looſe Pocket-Mony! Whereas the Law of God only required *Fourfold Reſtitution* in thoſe caſes; and in ſome Countrys, Stealing was not only lawful, but was encouraged as an Accompliſhment. But on the other hand, in God's own Government Idolatrous Prieſts were to be put to Death. And by the Law of Nations in all Countries whatſoever, Spies, Deſerters, Adherents and Emiſſaries of a Publick Enemy (as by our Law the Pope is to us, and by his Law all Hereticks are declared to be to him) are all to be hanged up.

And then as for the Maſs-Prieſts being called *the Prieſts of the Living God*, I appeal to the Senſes and Underſtanding of all Mankind, Whether the Lord God, the Maker, the Former, and the Creator of a Maſs Prieſt, whom he carries in his Box and worſhips, be a Living God or no? Nay, according to *the School of the Euchariſt*, I will be judged by the very Rats and Mice which often run away with him.

III.

III. The next thing the Church, or rather the State of *England* is charged with, for it was a Parliament buſineſs at leaſt Thirteen Years, is the Execution of *Mary* Q. of *Scots*, for Treaſon againſt Queen *Elizabeth*: Wherein if they did any thing contrary to Law, and the Allegiance due to their then preſent Q. *Elizabeth*, they are chargeable with Diſloyalty, otherwiſe not. And whereas this Author calls it a *Barbarous Murther*, and an *Execrable Fact*, I would deſire him to ſpeak low, for if the Laws ſhould over-hear him, they would call this, Arraigning the Juſtice of the Nation. And in ſaying that this Fact was *the Firſt of the kind*, he betrays great Ignorance: He might as well have ſaid, That the Emperor *Licinius*, Colleague with *Conſtantine* the Great, and Queen *Joan* of *Naples*, are *ſtill living*. And as yet I have never read, that what *Conſtantine* did in that caſe, was to *the Scandal and Reproach of Chriſtianity*, or even of thoſe Chriſtians who lived under *Licinius*, and joined with *Conſtantine* the Great in that Affair.

But fourthly, I find (which is the Subſtance of the ſixth and ſeventh Pages) That the Church of *England* might have all her old ſcores cleared, and all her former Faults forgotten, and might paſs for Loyal ſtill, if ſhe would now conſent *to the Repeal of the Sanguinary Penal Laws, (which were purpoſely enacted to maintain the Uſurpation of Queen* Elizabeth) *and the late impious Teſts*. Which puts me in mind of the Conditions of Peace, which the Wolves ſent to the Sheep. The main Article was, That the Sheep ſhould deliver up their Dogs, which they kept for a Guard, and which were the great hindrance to a firm and laſting

Peace.

Peace. But every body knows how long the Peace laſted. But to proceed, *If the Sanguinary Penal Laws were purpoſely enacted to maintain the Uſurpation of Queen* Elizabeth, How came they to be Enacted afreſh in the firſt year of King *James*, when that *Uſurpation* was over? How came they two years after 3° *Jac. c.* 1. to be called Religious and Neceſſary Laws? And how came more of theſe Religious and Neceſſary Laws to be made in the ſame Parliament, and in ſucceeding Parliaments? As for *the late impious Teſts* (choice Epithets for the Laws of the Land) they were made, as appears by the Title of the Acts, *To prevent Dangers which may happen from Popiſh Recuſants.* Now the Sheep might ſafely have parted with their Dogs, if the peaceable Wolves at the ſame time would have parted with their *Fangs.*

5. In the laſt Page he ſays, *As for the Teſts themſelves, it is not my Province to ſhew the Abſurdities of them in point of Doctrine.* It is well it is not, for he muſt get abundance of Help whenever he goes about that Work. However he offers at it in theſe words; " Though by the by I muſt hold " it a great folly, to ſay that Tranſubſtantiation " is not a probable Opinion at the leaſt, conſi- " dering the Number and Learning of thoſe who " maintain it, which is the beſt part of Chriſten- " dom: And if it be a Probable Opinion, it muſt " be a great Temerity in any Man to Swear there " is no ſuch thing. I had always thought that a Probable Opinion muſt be made out by Proofs and Probable Reaſons, and not by Numbers and telling of Noſes. But it ſeems the Cauſe of Tranſubſtantiation runs very low, when it muſt be maintained by ſuch Arguments, as hold much

ſtronger

ſtronger for *Paganiſm* and for *Diana* of the *Epheſians*, whom all the World worſhipped. The Religion of the Heathens was of a larger extent and of longer ſtanding than Popery, and was maintained by all the Learning of *Athens* and of antient *Rome*, and yet we *dare be ſworn*, that it was a falſe Religion. I think we do not renounce Tranſubſtantiation upon Oath, but only by publick Declaration and Subſcription; but if we did, it would by no means be a raſh Oath. For may not I ſafely ſwear, That there is no ſuch Figure as a Square Circle, when the thing involves manifold Contradictions, and it is plainly demonſtrable that the Properties of a Square and of a Circle are utterly inconſiſtent. Now we have a Thouſandfold more Evidence, and are able to make as clear Proof and Demonſtration of it a thouſand times over, That there never was, nor is, nor can be any ſuch thing as Tranſubſtantiation, which is nothing elſe but a heap of Contradictions, Abſurdities, and impoſſible Falſhoods. And therefore we have the ſame Aſſurance that the Doctrine of Tranſubſtantiation never came, nor could come from God, as we have of this clear and evident Truth, *That it is impoſſible for God to lie.*

6. And now we are come to the Concluſion and upſhot of the buſineſs, which is in theſe words; "So that upon the whole matter the loyal Church "of *England* muſt either change her old Princi- "ples of Loyalty, and take Example by her Ca- "tholick Neighbours how to behave her ſelf to- "wards a Prince who is not of her Perſwaſion; "or ſhe muſt give his Majeſty leave not to nou- "riſh a Snake in his own Boſom, but rather to "with-

" withdraw his Royal Protection, which was pro-
" miſed upon the account of her conſtant Fidelity.
I wiſh this Author had been more expreſs and particular in this Dilemma and Difficulty, to which he thinks he has reduced the Church of *England*; either to turn over a new leaf, and learn a new Leſſon of Loyalty from her Catholick Neighbours, or elſe to do worſe. For he does not tell us which of our Catholick Neighbours we muſt take Example by, Whether Mrs. *Celier*, and Mr. *Sclater*, who have both publiſhed to the World, That they turned Papiſts, that is, have made themſelves High-Traytors, for the Improvement of their Loyalty; Or whether we ſhould take Example by this Author himſelf, to call Queen *Elizabeth* Baſtard; to ridicule an *infallible* Engliſh *Parliament*, as he calls it in Scorn; to deprave and vilify ſeveral Statutes, which are and will be the ſtanding Laws of the Land, till ſuch time as they are repealed by Act of Parliament: And therefore he has not been ſo clear as he might have been in this point. Which the Church of *England* will hardly trouble her ſelf about, becauſe ſhe likes her old Principles of Loyalty very well, and is not given to change, but knows when ſhe is well. In the mean time this Author tells us very plainly, and expreſly enough, That till the Church of *England* change their Old Principles of Loyalty, and take Example by their Catholick Neighbours, they are to be look'd upon as a Snake in his Majeſty's Boſome, and cannot expect to be protected. Alas! this Gentleman is utterly miſtaken. For a Legal Eſtabliſhment has a Right to a Legal Protection, and the King is bound both by his Oath, and by the Duty of his Kingly Office, to protect

the Church of *England* as it is by Law eſtabliſhed. And therefore to talk of withdrawing Protection from the Church of *England*, is to talk of removing the *Thames* to *York*. But we are ſo much uſed to ſuch empty Threatnings, and Flaſhes in the Pan, that we know they will not kill. So the Reply to the *Oxford* Reaſons againſt Addreſſing, threatens the Church of *England*, that by the Prerogative in matters Eccleſiaſtical it may be in great meaſure *legally ſubverted*, p. 4. A Legal Eſtabliſhment even while it remains ſuch, Legally ſubverted! They would make us believe, that the Laws of *England* were made up of Jeſuitical Æquivocations, and did blow hot and cold with the ſame Mouth. But beſides, That Replier ſhould be told that a thouſand more of his pompous Quotations which were written in the time of the High Commiſſion, will not revive that Branch of the Statute, 1 *Eliz.* upon which the High Commiſſion Court was erected. And likewiſe he ſhould be told, that a Power given by one Statute, and taken away afterwards by two, is certainly reduced to its primitive Nothingneſs.

But I return to our preſent Author only to take my leave of him, which he has done of the Church of *England* in theſe Words. " And now " let us leave the Holy Mother-Church at Liberty " to conſult what new Meaſures of Loyalty ſhe " ought to take for her own dear Intereſt, and " for ought I know it may be worth her ſerious " Conſideration. I am in hopes, That this Church of God, *which he hath purchaſed with his own Blood*, (though this Author be pleaſed to trample upon her with ſo much Scorn and Inſolence)

lence) will take occaſion, even at an Enemies bidding, *to conſult what new Meaſures of Loyalty ſhe ought to take for her own dear Intereſt*, and for the Intereſt of Poſterity, which is much dearer, and for the Everlaſting Intereſt of both, which is deareſt of all. And will humbly and heartily bewail her Diſloyalty to her great Lord and Maſter, and thoſe many, and great, and open Tranſgreſſions and Violations of his moſt Holy and Righteous Laws which are amongſt us. And O that every Member of that Communion in particular would ſpeedily repent, and return to his Duty, and perſevere in a courſe of Holy Obedience to his lives end! This is the *Loyalty* that is too much wanting in the Church of *England*, which is due to the Laws of our Bleſſed Saviour, who is King of Kings, and Lord of Lords. As for her Earthly Lords, They cannot charge her with any diſobedient or lawleſs Carriage toward them, or with any diſregard to the Laws, unleſs perhaps in ſome unwarrantable Officious Inſtances, which it would hardly be Proper for them to object againſt her. And to the end that both we and our Children after us may be better Subjects to our bleſſed Lord, than hitherto we have been, I am in hopes that the Church of *England* will lay a dead Hold upon that great *Depoſitum* which the Laws have put into her Hands, which is the only Inſtrument of our Reformation, I mean the *Engliſh* Bible. We are very bad now; But what would become of us, if we ſhould likewiſe be deprived of the only means to make us better? If all the Laws of the Land were aboliſhed, there could be no Loyalty: And if the Goſpel were taken away, which is the Laws and Statutes of

Heaven, how were it poſſible for us to be the Subjects of Jeſus Chriſt? We might indeed be the Servants of Men, and Vaſſals to the Pope, but we could not poſſibly obey the Goſpel of Chriſt, if it were taken and hid from us. We remember full well who they were that would not ſuffer an *Engliſh* Bible to be in this Kingdom for very many Ages together: And if any devout and religious Soul, who deſired to know his Maſter's Will, had gotten but the Lord's Prayer, or Ten Commandments in *Engliſh*, it coſt him his Life. We ſhall never forget the ſeven *Coventry* Martyrs, who were burned all together in the little Park, the 4*th* of *April* 1519, for teaching their Children and Family the Lord's Prayer, and ten Commandments in *Engliſh*. Nor ſhall we ever forget how the poor Children were ſent for, and charged in no wiſe to meddle any more with thoſe very ſmall Scriptures, upon pain of ſuffering the ſame Death with their Parents. What is once made Hereſy by an Infallible Church, muſt be always and every where Hereſy, though Hereſy indeed is not every where burning, for want of Opportunity. Thanks be to God, and our good Laws, that it is not ſo here. And I hope the Church of *England* will always be careful to aſſert the Authority and Majeſty of the Laws, which are ſo much to be preferred and valued above our Lives, in as much as by them we enjoy both our Lives and the Proteſtant Religion together. May God be entreated to continue this unvaluable and undeſerved Bleſſing to us and to our Poſterity. *Amen.*

It

Some Reflections upon the Additional Libel, entituled, *An Inſtance of the Church of* England's *Loyalty.*

IT is a juſt Judgment upon thoſe who have renounced their Reaſon to embrace Tranſubſtantiation, and thereby have diſtorted their natural Faculties, That their Underſtandings ſtand a-wry for ever after, and we cannot expect ſo much as common ſenſe from them any more. From thence-forward they write as well as believe contradictious Myſteries; and he that means to comprehend their awkerd and perverſe reaſonings, muſt ſtand upon his Head. We need not go far to fetch Examples of this, for the late *Inſtance of the Church of* Englands *Loyalty*, is a remarkable Inſtance of all that I have ſaid: Wherein there are theſe following Abſurdities, delivered in a way of much Smartneſs, and with the Appearance of very cloſe Reaſoning.

1. The Articles and Canons of the Church of *England* are ſet aſide, and ſome few Addreſſes in this preſent Reign, are made the Standard of the Doctrine of the Church of *England.*

2. The Biſhops and Clergy of ſeveral Convocations, who have been dead theſe hundred Years, are rendred Diſloyal, for not governing themſelves by theſe Addreſſes two Years ago, which they knew not of.

3. *Mary* Queen of *Scots* is made Queen of *England* by ſuch an Argument as makes her no Queen of *Scots*, and by giving her anothers Kingdom, takes away her own.

4. *Mary* Queen of *Scots* is made Queen of *England* upon the Hypotheſis of the Paternal Right, when upon that Hypotheſis ſhe was diſinherited and forecloſed from the Crown of *England* by two Succeſſive Patriarchs, *Henry* the 8, and *Edward* the 6. I ſhould think for that very Reaſon, that the Hypotheſis of the Laws had been a much better Hypotheſis.

In the opening a little and ſhewing theſe Abſurdities, I ſuppoſe I ſhall meet with all that is remarkable in that Paper.

1. The Articles and Canons of the Church of *England* are ſet aſide, and ſome few Addreſſes in this preſent Reign, are made the Standard of the Doctrine of the Church of *England.* p. 3, and 5. Is this *arguing from the Church of* England's *own Principles?* which he ſays *is the Deſign of his Paper*, p. 6. Is it the Principle of any one Clergy-man in *England*, that the Doctrine of the Church of *England* is to be ſought for and found out in Addreſſes? or in any thing but the Liturgy and Homilies, the Articles and Canons of the Church, which have the publick Sanction and the univerſal conſent of the whole Clergy? If he had found Materials out of any of theſe to make good his charge of Diſloyalty, he had done like a Man, and the Church of *England* had been condemned out of her own Mouth: But if he cannot do this at preſent, we will have Patience to ſtay till he can, and in the mean time he had done wiſelier to have ſaid nothing.

2. The Biſhops and Clergy of ſeveral Convocations, who have been dead theſe hundred Years, are rendred diſloyal, for not governing themſelves by theſe Addreſſes two Years ago, which they knew

knew not of. This is a great Hardſhip indeed, that Men ſhall be tryed and condemned by Laws, which were not promulged till an hundred Years after their Death. The preſent Church of *England* has a very great Reverence for thoſe Biſhops and Clergy, who were the Reſtorers of the Proteſtant Religion to this Kingdom, and who had formerly hazarded their Lives for it, and will be very loth to ſee them paſs under the Character of Traytors and Rebels: And when we demand, what Laws of the Land, or what Principles of the Church of *England* they had tranſgreſſed, we are in effect told, That they were Rebels againſt ſome choſen Expreſſions in very modern Addreſſes.. The Inſtance which he gives is the Church of *England*'s Behaviour towards *Mary* Queeen of *Scots* above an hundred Years ago: Now mark his Words *p.* 5. "But yet becauſe I "am about to give a notorious Inſtance of their "Receding from this Principle, (namely the Di-"vine Right of Succeſſion) when the Practice of "it thwarted their Intereſt, it will not be amiſs "to obſerve, that they have acknowledged in "their ſeveral Addreſſes to his preſent Majeſty, "upon his Acceſſion to the Crown, the unaltera-"ble and inherent Right of Succeſſion. Now this is the reaſoning, which, as I ſaid before, would make a Man ſtand upon his Head. Beſides, How could they recede or go back from a Principle which they never came to, and were never nearer it than at an hundred years Diſtance? For their Opinion or Principle, call it what you will, was this, as appears by the 27. *Eliz.* That in caſe an Heir in Remainder killed the preſent lawful Poſſeſſor of the Crown, that Perſon had not a

Divine Right of Succeſſion: And that neither God nor the Laws ever meant to reward the Falſhood of Treaſon, and the bloody Uſurpation of a Crown, with ſo much the earlier Poſſeſſion of it. My Buſineſs is not to concern my ſelf about either of theſe Principles or Opinions, but only to ſhew the abſurd reaſoning of this Writer.

3. *Mary* Queen of *Scots* is made Queen of *England* by ſuch an Argument as makes her no Queen of *Scots*; and by giving her another's Kingdom, takes away her own. The Argument is this, That Queen *Elizabeth* being illegitimate, and only an Act-of-Parliament-Queen, could not interpoſe betwixt the Crown of *England* and *Mary* Queen of *Scots*, who was Heir by inherent Birth-right. Now does not all the World know, That all the Title that *Mary* Queen of *Scots* had to the Kingdom of *Scotland*, was an Act of Parliament made at *Scone* in the time of *Robert* the Firſt; whereby his Iſſue by *Elizabeth Moore* his Concubine, (whom he had not married, but who was afterwards married to one *Giffard* a Gentleman of *Louthien*) were made inheritable to the Crown; and at the ſame time all his Legitimate Children, by his lawful Queen *Eupheme*, were ſet aſide. Theſe Men take juſt the ſame Meaſures as their Father *Garnet* did in the Gunpowder Treaſon, who reſolved, That in order to blow up the Hereticks, they might lawfully blow up their Catholick Friends too. Nay, all that this Inſtancer ſays againſt Queen *Elizabeth* (admitting it to be true, which we do not) bears much harder upon the Title of *Mary* Queen of *Scots*. Was Queen *Ann's* Marriage with *Hen.* 8. naught? But in *Elizabeth Moores* Caſe it was much

much worſe. Or, was King *Edward* ſet aſide to make way for illegitimate *Elizabeth?* But ſo it was done by the Act at *Scone*. Every body underſtands the Engliſh of Q. *Ann Bolens* Precontract, when they remember, That King *Henry* 8. was married again to the Lady *Jane Seymour*, within three Days after the beheading of that Queen.

4. *Mary* Q. of *Scots* is made Q. of *England* upon the Hypotheſis of the Paternal Right, *p.* 3, and 5. when upon that Hypotheſis ſhe was diſinherited and forecloſed from the Crown of *England* by two Succeſſive Patriarchs, *Henry* 8. and *Edward* 6. *Henry* 8. by his laſt Will and Teſtament excluded the Houſe of *Scotland*, and *Edward* 6. by his Will excluded both that and his own Siſters likewiſe. But as the Biſhop of *Roſs* argued againſt the firſt Will, that it was not ſubſcribed by his Graces own hand-writing, as was directed by the Act of Parliament but only ſigned with a Stamp of his Name; ſo King *Edward* was never enabled by an Act of Parliament to diſpoſe of the Crown at all: And ſo neither of theſe Wills ſignified any thing, becauſe the Prince has no Power but what the Law gives him. Whereas if theſe foreſaid Princes had been Patriarchs, and full of inherent Paternal Power, they could have diſinherited without an Act of Parliament. For if a Father cannot diſinherit, much leſs has he Power of Life and Death.

It were endleſs to reckon up all the awkard and wilful Miſtakes which fill up that Sheet of Paper. As where he inſinuates *p.* 7. *that the* 13th *of* Elizabeth *was owing to the Queens Conſciouſneſs of the Inſufficiency of her Title:* It is nothing ſo; But it was made for the Preſervation of her Perſon, and that no body preſuming upon an unalterable and unfor-

unforfeitable Title in Reverſion, might immediately deſtroy her. An Act it is which is Law to this day, and was recited 13 *Caroli* 2. and there expreſly made a Pattern for the 13*th* of his Reign. And whereas he ſays *p.* 8. " That before the " Queen of *Scots* was taken off, and ſo the Succeſſion pretty well ſecured againſt Popery, the " Church *of England* never perſecuted any of her " Proteſtant Diſſenters; but as ſoon as that Work " was done, and the Court likely to continue on " their ſide, then out flies the 35 *Eliz.* cap. 2. " againſt Sectaries. In thoſe very few Words there are a great many Blots. For 1ſt, I hope the 23 of *Elizabeth* was ſeveral Years before the Death of the Queen of *Scots*, and if that Act was not made againſt the Proteſtant Diſſenters, they have had the more wrong done them, in having been ſince proſecuted upon that Act. 2d. He words it as if the 35 of *Elizabeth* came out the next day, or at leaſt very ſhortly after the Death of the Queen of *Scots*; whereas it was not till many Years after. 3d. Whereas the preſent Church of *England* is upbraided with the 35 of *Eliz.* it is not beyond the memory of Man ſince in this Church a Bill paſſed both Houſes of Parliament for the Repeal of that Act; but when it came to the Royal Aſſent, the Bill was not to be found, and they ſay there was foul play in the loſing of that Bill. But I think the greateſt Blot and Blunder of all is a little above in the ſame page, in theſe Words: *After the Queen of* Scots *Condemnation, the Parliament petition'd for her Execution, each Houſe apart; and the Biſhops gave their Reaſons why it ought to be.* If the Biſhops had Reaſons *why it ought to be*, then they were no

Tray-

Traytors nor *Rebels*, as they are all along branded; then they did not *kill the Heir, that the Inheritance might be theirs*, for that we are very ſure *ought not to be*. And if their Reaſons are weak and inſufficient, and in effect no Reaſons, why then are they not anſwered? For the bare mentioning of them without anſwering them, will leave a Suſpicion in all Mens Minds, that there is ſomewhat in them which is unanſwerable. And truly this is juſt ſuch another piece of Work, as a very young and unskilful Conjurer uſes to perform, in raiſing what he cannot lay.

In a word, I do not ſee one true and cloſe thing in this Paper, unleſs it be this, *p.* 3. *That the Church-of*-England-men *themſelves do not obey their own Canons*. Which if they had obeyed, and particularly the 114*th* Canon, whereby they are bound to preſent all Popiſh Recuſants, and all that are popiſhly given, every Year; They had not this Day been troubled with New Teſts and Inſtances of their Loyalty: But failing in that part of their Loyalty and Obedience, they are now queſtioned for all the reſt. However it is never too late for Men to return to their Duty.

To conclude, I would adviſe theſe Popiſh Scribblers to let the Church of *England* alone, which has both the Truth of God and the Laws of the Land on her ſide; and having Heaven and Earth on her ſide, all the Powers of Hell cannot prevail againſt her; much leſs is ſhe to be run down by a few impotent Libels, which can never attain their end, nor arrive at their Concluſion, though we ſhould grant them all their own Premiſſes. For ſuppoſing Queen *Anns* Confeſſion of a Precontract, yet that does not make Queen *Elizabeth* illegitimate:

mate: And ſuppoſing her illegitimate, and only an Act-of-Parliament-Queen, yet that does not make her an unlawful Queen: And ſuppoſing her an unlawful Queen, and without a Legal Title, and only Queen for the time being, yet the Church of *England* were not *Rebels* and *Traytors* for aſſiſting her, but did their true Duty of Allegiance, as is expreſly ſaid in the 11 *Hen.* 7. c. 1. which Act was made on purpoſe to ſave the Peoples Allegiance in that caſe, who had like to have been ruined but a little before, by the croſs Pretenſions and alternately prevailing Titles of *York* and *Lancaſter*. Nay to go farther; ſuppoſing that Queen *Elizabeth* was an Uſurper, and the Church of *England* over and above Traytors and Rebels, and thereupon all the Laws made in her time of no Authority; (for that I know is the point that they would be at, and the only meaning of all this Scurrility poured forth upon that Queen and her Clergy) yet ſtill they would loſe their Aim; thoſe Laws having been Confirmed in ſo many Parliaments ſince, and by ſuch Princes as now they liſt not to bark at: Though heretofore the Jeſuite *Parſons* in his Book of the Succeſſion, under the Name of *Doleman*, ſhewed himſelf and his Fraternity to be as much devoted to King *James*'s Title, as this Author is now to Queen *Elizabeths*. In ſhort, being nothing is to be gotten by railing againſt Queen *Elizabeth*, and by making her illegitimate, they may as well let her reſt in Peace, or paſs for Legitimate: And they may ſave the foul Spittle they are daily caſting upon her, which will ſerve much better to be uſed in their Chriſtening of young Catholicks.

THE

THE
Abſolute Impoſſibility
OF
Tranſubſtantiation
DEMONSTRATED.

Imprimatur.

Maii 3. 1688. *Guil. Needham* RR. in Chriſto. P. ac D. D. *Wilhelmo* Archiepiſc. *Cant.* a Sacr. Dom.

The Second Edition.

LONDON,
Printed for *William Rogers* at the Sun over againſt St. *Dunſtan's* Church in *Fleet-ſtreet*. MDCLXXXVIII.

HAving obſerved the Popiſh Controverſy to be ſpun out into a great length, I thought the ſhorteſt way of ending it, would be for a Man to ſet his Foot and trample upon the darling Myſtery of that falſe and abſurd Religion, which accordingly was done by the following Demonſtration.

THE PREFACE.

UPON a careful Review of this enſuing Diſcourſe, I find no cauſe to make any Abatement from the Title of it, which promiſes to the Reader no leſs than ſtrict Demonſtration. If any of the following Arguments ſhould happen to fall ſhort of theſe Pretenſions to the higheſt and cleareſt ſort of Proof that can be, it is wholly my Fault, and I will mend it upon the firſt Notice of it. For I am ſure that the Subject-matter is capable of the moſt rigorous Demonſtration that ever was; and it has always been held, That the Eſſential Properties and Affections of a Body, ſuch as Quantity, Figure, and its Relation to Place, *&c*, are the proper Subject of Demonſtration. And let me here add, That ſuch a Doctrine as *Tranſubſtantiation*, neither is, nor can be a matter of Revelation.

For

For Scripture was given us, Either (*1ſt*) to Reveal things which were unknown to us by Natural Light: Such as the manner of the Creation of the World, and the greater and more amazing Secret of the Redemption of it, wherein all Heaven was engaged; the Father ſent the Son, and the Son afterwards ſent the Holy Ghoſt; upon which occaſion we have a clear and manifeſt Declaration of that Doctrine, which is commonly called the Trinity of Perſons in the Godhead, which was not ſo expreſs before, under the Old Teſtament. To theſe may be added, the Aſſurance which is given us of a Reſurrection, and of a future Judgment, and of the different Portion of good and bad Men; of the one in Happineſs with all the bleſſed Company of Heaven, and of the other in eternal Torments prepared for the Devil and his Angels. Now theſe are things which are Undiſcoverable by Natural Light; but being Revealed, are very agreable to it, and in no wiſe contradict it.

Or (*2dly*) To furniſh us with an Hiſtory of Providence, and of God's Government of the World: Wherein moſt of the Divine Attributes are viſibly diſplayed. His Holineſs and Juſtice are to be ſeen in his Judgments, his Mercy in Deliverances,

his

his Power in Miracles; his Knowledg, Faithfulneſs and Truth, in Prophecies, and the like. Now this part of Scripture does only clear up and exemplify our natural Knowledg of God; and our Reaſon is ſo far from being diſtreſſed, that it is very much ſtrengthened and confirmed by it: As to compare great things with ſmall, the Grammar-Rule is proved and confirmed by the Example.

Or (*3dly*) It was given us to improve our natural Notices, and inforce our natural Obligations to thoſe Duties, which we owe to God, our Neighbour and our ſelves. And here our Reaſon triumphs, and is made perfect.

Or (*4thly*) To eſtabliſh certain religious Ordinances and Inſtitutions; ſuch as are the Sacraments, Religious Aſſemblies, Preaching, and the like: which our very Reaſon does ſubſcribe and approve as wiſe and holy Appointments, and as highly Inſtrumental to a good Life.

Now theſe are matters worthy of God, and ſuch as all the Wiſdom in the World would expect ſhould be the Contents of a Divine Revelation. If God ſhould vouchſafe to make new Diſcoveries to the World, a Man would look for ſomewhat of this Nature, which ſhould improve us, and

ſupply the Defects of Human Underſtanding, and tend to the perfecting of our Nature. But no Man would expect that God ſhould ſend after us from Heaven to unteach us all that ever he had taught us in the day of our Creation, and to bleſs us with ſuch Diſcoveries as theſe. That the ſame body is in the ſame place, and is not in the ſame place at the ſame time. That the Duration of 24 Hours is the Duration of 1688 Years. That a Miles Diſtance, and the Diſtance of 10000 Miles is equal. That the ſame thing may exiſt, and not exiſt at once. That the ſelf-ſame ſingle thing may have two contrary Natures at the ſame time, and not be what it is; together with the reſt of the Myſteries of *Tranſubſtantiation*. We are ſure that a Divine Revelation cannot contradict the Common Senſe and Reaſon of Mankind; for that would be to pronounce them *falſe Witneſſes of God*, when by theſe alone we know that there is a God, and are led to the Diſcovery of his Eternal Power and Godhead; which muſt be known before we can think of Revelation. For it is in vain to talk of the Word of God, till we know that there is a God whoſe Word this Revelation is. In ſhort, If any ſuppoſed Revelation ſhould contradict the plain Principles of Reaſon,

it

it would be the ſame thing or rather worſe, than if that Revelation ſhould contradict it ſelf. For if a Revelation ſhould contradict it ſelf, we could not indeed receive it upon thoſe terms, becauſe we ſhould be bound to believe it and disbelieve it at once, and therefore we could not believe it at all: But if this Revelation ſhould contradict the plain Principles of Reaſon, then it would overthrow that Underſtanding which we are ſure we received from the Hands of God: And therefore if we ſhould renounce our Reaſon to believe ſuch a Revelation, we muſt in that caſe part with a Certainty for an Uncertainty. For we cannot know (unleſs we will receive it blindfold, and then we know nothing) that ever any Revelation came from God, till our Reaſon has made it out to us that it did: And therefore to abandon our Reaſon for the ſake of any Revelation, is to make our ſelves ſurer of the thing proved, than of the Proof it ſelf, which is very abſurd; for that which makes us certain of another thing, muſt needs be firſt and beſt known to us.

I ſhould not have put ſuch a Caſe as this, for it is an impoſſible Caſe, but that the *Papiſts* themſelves have put it, and have decided it the wrong way, and have made *Axioms* and ſelf-evident Principles out of the

falſe determination of it. So *Cartes* concludes his Firſt Book of *Principles*; 'That 'we muſt fix this in our Minds as the chief 'and principal Rule, That thoſe things 'which are revealed to us by God, are to 'be believed as the moſt certain of all o-'thers: And although perchance the moſt 'clear and evident Light of Reaſon that 'can be, ſhould ſeem to ſuggeſt to us the 'contrary, yet we muſt believe Divine Au-'thority alone, rather than our own Judg-'ment. Now this I ſay is an impoſſible Caſe; for we have not a more clear and evident Proof, than the moſt clear and moſt evident Light of Reaſon that can be, either that God has revealed any one Doctrine in particular, or made any Revelation at all, or that there is a God. And therefore if any revealed Doctrine in particular can be ſuppoſed to contradict the moſt clear and moſt evident Light of Reaſon that can be, ſo that it ought to be ſet aſide and disbelieved as falſe; Then that Doctrine does therein overthrow both its own Credit, and the belief of any Revelation in general, and even of a Deity: And conſequently it is, as I ſaid, an impoſſible Caſe, and a perfect Inconſiſtency; for at once it ſuppoſes the belief of a Divine Revelation, and yet deſtroys the belief of any ſuch thing.

The

The Gentlemen of the Port Royal, in their Logick or Art of Thinking, have advanced this Rule of *Cartes* to the ſtate and degree of an Axiome, or undoubted Principle: For in *Part.* 4. *Chap.* 7. they make this, together with two other Axioms which uſher it in, to be the Foundation of Faith. I ſhall conſider them all three.

AXIOME VIII.

A Man ought not to deny that which is clear and evident, for not being able to comprehend that which is obſcure. This is but a lame Axiome; for though it be Truth, yet it is not the whole Truth in this matter: For a Man ought not to deny that which is clear and evident upon any account whatſoever. He ought not to go againſt known Truth (for that is the Engliſh of what is clear and evident) for the ſake of any thing, either known or unknown.

AXIOME IX.

It is of the nature of a Finite Mind, not to be able to comprehend that which is Infinite. This is an undoubted Truth, and no Man can gainſay it; only it has the misfortune to be found here in bad Company, and

to be applied to falſe Purpoſes, as we ſhall ſee by and by.

AXIOME X.

The Teſtimony of a Perſon infinitely powerful, infinitely wiſe, infinitely good, and infinitely true, ought to have more force to perſwade our Minds, than the moſt convincing Reaſons. But I ask again, Have we any more than the moſt convincing Reaſons, to perſwade us that there is any ſuch Perſon thus qualified? Or that this infinitely credible and adorable Being has given any Teſtimony at all? If not, then I ſay, that this Axiome is an Inconſiſtency, it ſupplants it ſelf, and undermines the very Ground on which it ſtands. That muſt needs be a very tottering and ruinous Foundation of Faith, which is eſtabliſhed upon a contrariety and oppoſition to the moſt convincing Reaſons: But an abſurd Religion may be glad of ſuch Axiomes as it can get, and muſt be content to be ſerved with an abſurd Logick.

The *Meſſieurs* promiſe us here to ſay ſomewhat more of Faith afterwards, which accordingly they do, *Chap.* 11. and therefore thither we will follow them, and ſee how they apply theſe Axiomes to eſtabliſh *Tranſubſtantiation.* Where firſt they inculcate their

their former *Axiome* in theſe words, ' *Il eſt* ' *certain, &c.* It is certain that Divine Faith ' ought to have more power over our Minds, ' than our own Reaſon. And this is cer- ' tain, even by Reaſon it ſelf, which ſhews ' us, that we ought always to prefer that ' which is more certain, before that which ' is leſs certain; and that it is more certain ' that what God ſays, is true, than what ' our Reaſon perſwades us; becauſe God is ' more uncapable of deceiving us, than our ' Reaſon of being deceived. Now, if what Reaſon perſwades us, be not certain; when for inſtance, it perſwades us that there is a God, then there is no poſſible certainty of a Revelation, which ſhall ſtand in compe- tition with Reaſon, and be preferred be- fore it. And therefore this is the old En- chantment over again, which perfectly turns the Reaſon of Mankind into a Stone, ſo that it cannot move one ſtep either for- ward or backward. For if the moſt clear and evident Light of Reaſon that can be, (as *Cartes*'s word is) if the moſt convin- cing Reaſons (as the Port-Royal word is) may be falſe, Then it is impoſſible for us to know any thing: Nay, it is impoſſible for us ſo much as to know, that we know no- thing.

But in the very next words they relent, and tell us quite another ſtory. ‘ *Neanmoins* ‘ *a conſiderer, &c.* Nevertheleſs to conſider ‘ things exactly, that which we evidently ‘ perceive, both by Reaſon, or by the faith- ‘ ful report of our Senſes, is never contrary ‘ to that which Divine Faith teaches us. ‘ But that which makes us believe ſo, is, ‘ that we take no heed where it is that the ‘ evidence of our Reaſon and of our Senſes ‘ ought to ſtop, and to go no further. Me- thinks Men ſhould conſider things exactly before they lay down Axiomes and firſt Principles, and not after: For now it ſeems that Revelation is never contrary to the E- vidence of Reaſon, or the faithful report of our Senſes, (for if they are never con- trary to that, then that is never contrary to them) and therefore the oppoſition which was ſuppoſed to be betwixt them, and the renouncing of Reaſon, and cleaving to Faith, which followed thereupon, proves to be wholly a miſtake. So that they have plain- ly given up their 10*th Axiome* for Nonſenſe; and now they are upon a new Queſtion, which is concerning the juſt bounds and full extent of Senſe and Reaſon, and to ſhew how ſhort-ſighted they both are in diſcern- ing a bit of Bread.

Their

Their next Words are theſe: *Par exemple*, &c. " For Example, Our Senſes ſhew " us clearly in the Sacrament ſome Round- " neſs and Whiteneſs; but our Senſes do " not teach us whether it be the Subſtance " of Bread, which cauſes our Eyes to " perceive this Roundneſs and White- " neſs: And thus Faith is not contrary " to the Evidence of our Senſes, when it " tells us, that this is not the Subſtance " of Bread, which is aboliſhed, having " been changed into the Body of Jeſus " Chriſt by the Myſtery of *Tranſubſtan-* " *tiation*, and that we ſee nothing more " than the Species and Appearances of " Bread, which ſtill remain, although " the Subſtance be aboliſhed, and be no " more. When the *Papiſts* are diſpoſed to make themſelves merry with the Follies of us poor Hereticks, there is no ſuch happy Subject of their Drollery as this, That we pretend to ſee Subſtances, and have ſuch exquiſite Senſes as will penetrate farther and deeper than all other Mens. Now, on the other hand, we can tell them very ſeriouſly, that we never ſaw Roundneſs or Whiteneſs in our Lives, nor can any of our Senſes ſhew us any ſuch Rarities: We cannot deny

but

but that we have ſeen round and white Subſtances or Bodies, or pieces of Matter, call them what you will; but as for Roundneſs and Whiteneſs, we believe them to be Objects ſo dazling, that they would certainly blind us. The Roundneſs, and Whiteneſs, and Sweetneſs which they ſee and taſte in the Sacrament without a Subject, are the round, and white, and ſweet nothings which we never yet ſaw nor taſted, though we ſometimes promiſe them to our Children for Fairings. But Subſtances we continually ſee, and cannot look beſide them: For every thing which is ſeen, heard, ſmelt, taſted or felt, is a Subſtance, and which is more, it is a groſs material Subſtance, or elſe it could not affect and make an Impreſſion upon ſuch groſs material Organs of Senſe as ours are. What is it that ſo feelingly moves our Senſes, and reſiſts our Touch, but a Body or material Subſtance? For ten thouſand Roundneſſes and Whiteneſſes will not make up one Object of Senſe. And as for the Inſtance which lies before us, of a piece of Bread, it is a Subſtance the moſt familiar, and beſt known to us of all others. We can ſee, and taſte, and feel, and ſmell it, and know it blindfold. And not only we, but moſt

of

of the Creatures about us can ſee, and taſte, and ſmell the Subſtance of Bread as well as we, and know it very diſtinctly, and will ſingle it out from twenty other round and white Subſtances whatſoever. And their Senſes were certainly given them to diſcern Subſtances and not Accidents; for otherwiſe a round and white Stone, or a round and white Chip, would ſerve their turn as well: but Figure and Colour are not their Buſineſs, but a Subſtance, which will nouriſh them, and which will be altered and aſſimilated into the Subſtance of Fleſh and Blood. And therefore whether the Subſtance of a Wafer be Bread, or whether it be a Humane Body, I will refer it wholly to all the Animals in the World, which love Bread, and will not ſeize upon a living Man; for they are competent and indifferent Judges in this matter: Always excepting thoſe Animals which are the Maſters of *the School of the Euchariſt*; for they are all Parties and Bigots, and eſpecially the Dog of *Lisbon*. In ſhort, I challenge all the World to tell me what there is belonging to the Subſtance of Bread, which we do not ſee and diſcern by our Senſes, and which is not faithfully reported to us by them.

them. And therefore when our Senſes evidently ſhew us, that a Wafer is the Subſtance of Bread, aud on the other hand, the Popiſh Faith teaches us that it is not the Subſtance of Bread, but the Subſtance of a Human Body, *that Faith* is plainly contrary to the Evidence of our Senſes; which becauſe the *Meſſieurs* ſaid before, Divine Faith never is, it leaves their Faith under a different Character from that which is Divine.

They proceed in the following Words, *Noſtre raiſon de meſme*, &c. *Our Reaſon in like manner ſhews us that one ſingle Body is not at the ſame time in divers places, nor two Bodies in one and the ſame place; but this ought to be underſtood of the natural Condition of Bodies, becauſe it would be a Defect of Reaſon for a Man to imagine that our Mind, being finite, is able to comprehend how far the Infinite Power of God reaches. And therefore when Hereticks, in order to deſtroy the Myſteries of Faith, as the Trinity, Incarnation and Euchariſt, do object thoſe pretended Impoſſibilities which they draw from Reaſon, in this very thing they themſelves do viſibly depart from Reaſon, in pretending to be able to comprehend in their finite Mind the Infinite Extent of the Power of God.*

In

In this ſhort Paſſage there are many things liable to Exception. For (*1ſt*,) Our Reaſon does not only ſhew us, that one ſingle Body *is not* at the ſame time in divers Places, but it ſhews us alſo that it *cannot be* in divers Places at once, for this Reaſon; becauſe in that caſe one ſingle Body would be divers Bodies, which is a Contradiction. And therefore (*2dly*,) The Limitation which follows, is falſe, that this ought to be underſtood of the Natural Condition of Bodies, and reſtrained only to that. For whether Bodies be in a Natural Condition, or Supernatural, one ſingle Body cannot be divers Bodies at the ſame time, for then it is no longer one ſingle Body. No Supernatural Caſe or Condition can make a Contradiction to be true. For Inſtance, St. *John Baptiſt* told the *Jews* that God was able of thoſe Stones, which lay upon the Banks of *Jordan*, to raiſe up Children unto *Abraham*. In their Natural Condition they were Stones, but in this Supernatural Condition they would have been Men; but in no Condition was it poſſible for them to be both Stones and Men at the ſame time, becauſe it is a Repugnancy. For to ſay, a Stone is a Man, is to ſay a Stone is not a Stone, that is to ſay, it is not, or it is nothing

thing at all, which I hope no Man will ſay is the Work of an Infinite Power. And therefore (*3dly*,) in ſaying, That one Body cannot be in divers places at once, we do not thereby imagine that a finite Mind can comprehend how far the Infinite Power of God reaches; This is both a falſe charge, and a falſe Inference. For what has Omnipotency to do with nothing? To effect nothing, is a Derogation to all Power, much more is it beneath that which is Infinite. When therefore we vindicate the Divine Power, and aſſert the Infinity of it, and ſay it is removed at the greateſt Diſtance from all Defect, Is this to ſay that a finite Mind can comprehend it? No; God forbid that our Heads ſhould be filled with ſuch croſs Popiſh Contradictions, as to ſay, that every Contradiction is impoſſible, and yet this Contradiction is poſſible; that a Finite may hold an Infinite, and that the Greater may be contained by the the Leſs. We admire and adore the Infinite Power of God, and we are ſenſible of it every Minute, for in him we live, and move, and have our Being, and yet we do not comprehend it; neither have we the leaſt Thought or Imagination of comprehending it; for we know that this is utterly inconſiſtent with the neceſſary Imperfection

ſection and Limitation of a Creature-ſtate. The Infinite Power of God ſtands like a great Mountain. Now we can ſee a great Mountain only by parts, and cannot view it all round at once, much leſs can we graſp or comprehend it, and take it up in our Arms. But yet as we know and ſee, that this incomprehenſible Mountain (which is an Object too big for our Senſes) is not a Valley; ſo we are full as ſure that Perfection is not Imperfection, and that Infinite Power (though we never pretended to meaſure the extent of it) is free from all Impotency, and cannot atchieve Impoſſibilities and Nothings. As we know by his neceſſary Exiſtence that God cannot ceaſe to be, and by his Infinite Wiſdom that he cannot err, and by his Infinite Truth that it is impoſſible for God to lie: So we are aſſured by his Infinite Power that he cannot make a Contradiction, a Nothing, an Inconſiſtency, which is always unmade again as faſt as it is made. If God ſhould create and annihilate a thing at once, he would plainly effect neither, and nothing would follow upon ſuch an impoſſible Act. (4*thly*,) The *Meſſieurs* inſinuate, as if the Impoſſibilities which are brought againſt *Tranſubſtantiation* were of the ſame ſort, and as falſe and pretended, as thoſe which

are

are objected againſt the Trinity, and the Incarnation of our Saviour: but I ſhall leave that to the Judgment of every indifferent Reader, after he has weighed and conſidered the following Diſcourſe.

And thus I have at leaſt ſhaken thoſe Axiomes, which were purpoſely erected as Strong-holds, to cover and ſhelter the abſurd Doctrines of the Church of *Rome*, and eſpecially that of *Tranſubſtantiation*, by feigning that Revelation and Reaſon are at Variance, and that in that Caſe Reaſon is to be abandoned. It may juſtly be admired that *Cartes*, a Man of clear ſenſe, ſhould begin ſuch Rules; but it is to be remembred, that he was to make ſome amends for the bold Truths he had elſewhere delivered; and likewiſe, That he was able to complement the Church of *Rome*, as well as he did particular Perſons, without being a Slave to his Complement: for when he was preſſed with what he had ſaid upon ſuch Occaſions, and with his own very Words; he uſed to tell them, *Urbanitas Styli Gallici te fefellit*, you did not underſtand a French Complement. I doubt not but the Learned Men of the Port Royal did very well underſtand it; but it is their Craft to make Silver Shrines for *Dia-*

na)

na; and all the Commendation we can give them, is to ſay, that they are very able Workmen, and Maſters of their Trade, ſuch a one as it is.

To conclude, Reaſon is that whereby we chuſe our Religion, and judg whether it be a Revelation which came from God, and whereby we diſtinguiſh betwixt the Bible and the Alchoran. And, as *Cartes* ſays, If a Turk or a Heathen, being induced by ſome falſe Reaſonings, ſhould embrace Chriſtianity, and did not know that it came from God, he would not thereupon be a Chriſtian, but rather he would be guilty of a Sin, in not uſing his Reaſon aright. Reaſon is that whereby we interpret a Revelation; or elſe a Man can give no reaſon why he interprets it in that manner, rather than in another. And as St. *Paul* ſpeaks in another caſe, *Do ye not know that the Saints ſhall judg the World?* Do ye not know that Reaſon muſt judg of the Sum of Religion? And if the whole muſt be judged by it, Is it unworthy to judg in the ſmalleſt Matters, ſuch as a Phraſe, or a Figure? Shall it not judg in ſo plain and ſo eaſie a Caſe as this? That Chriſt's Body on which the Woman poured her Alabaſter Box of Ointment, *Matth.* 26. 12.

Reſp. ad 2. Obj. Art. 5.

12. was his living Natural Body; And the Body which *Joſeph* of *Arimathea* begged and buried, *Matth.* 27. 58. was his dead Natural Body; And the Body of Chriſt which is to be edified, *Eph.* 4. 12. is the Church, or Society of all Chriſtian People; and the Body of Chriſt which is to be eaten, *Matth.* 26. 26. is the Sign, or Sacrament or Memorial of his Body? If Reaſon may not judg in this Caſe, by conſidering and examining theſe ſeveral Places, but is to be ſet aſide or renounced, and the Letter of Scripture is to determine it; Then I am ſure, that if the Communicant, by Virtue of thoſe Words, *This is my Body*, eats the Natural Body of Chriſt either dead or alive, at the ſame time he alſo eats up all Chriſtian People by Virtue of St *Paul*'s Words, who in like manner expreſly calls them *the Body of Chriſt*. In a word, whatſoever is believed or done in Religion, muſt be by Reaſon, or elſe it is an Irrational Belief and Practice. For Reaſon is the Principle of a Man; and whatſoever is not done by it, is not done by the Man, it is not an Humane Act, but the Act of a Brute. Whenever therefore I become a Scholar in the *School of the Euchariſt*, and renounce the Reaſon which God has given me, to embrace the *Romiſh* Doctrine of *Tranſubſtantiation*, I

am

am fully reſolved to keep a decorum in it, and I will certainly go over to that Church upon all Four.

I have not thus much inſiſted upon Reaſon, becauſe we are deſtitute of Scripture-Proof, to ſhew that *Tranſubſtantiation* is falſe; for we have not a clearer and fuller Evidence from Revelation, that our Saviour came into the World, than we have that his Body, even ſince his Reſurrection, is ſuch, as cannot poſſibly be preſent in form of Bread. As to name no more, *Luke* 24. 39. *Behold my Hands and my Feet, that it is I my ſelf: handle me and ſee, for a Spirit hath not Fleſh and Bones, as ye ſee me have.* Theſe are the Scripture-marks of our Saviour's Body, which he himſelf gave on purpoſe to know it by. But can we poſſibly behold Hands and Feet in a Wafer? Can we handle and ſee Fleſh and Bones in it? If we cannot, Then it is not he himſelf; otherwiſe theſe are fallacious Marks of him, *for Roundneſs and Whiteneſs*, and *no Hands and Feet*, and *no Fleſh and Bones*, might have been the Marks as well. But I was hereby willing to ſhew, that as Scripture is againſt *Tranſubſtantiation*, ſo the primitive Light of Reaſon is againſt it too, the unwritten as well as the written Word

of God: And that as *Tranſubſtantiation* tends to the Deſtruction of all that is Man or Chriſtian in us; So on the other hand, Common Senſe, Reaſon, Chriſtianity, and all that is within us, does riſe up in Oppoſition againſt ſo monſtrous and miſchievous a Doctrine.

THE

THE
Abſolute Impoſſibility
OF
Tranſubſtantiation
DEMONSTRATED.

Tranſubſtantiation is not the Name of one ſingle Abſurdity, but it ſignifies as *Legion* does, many Thouſands in one. For which reaſon it is very hard to draw them up, or put them into any good Order, which however I ſhall endeavour to do under theſe two Heads:

Firſt, Of *Intellectual Abſurdities*. And,
Secondly, Of *Practical Abſurdities*.

1. The firſt Head is of *Intellectual Abſurdities*; by which I mean ſuch Falſhoods as are repugnant to the common Reaſon and Underſtanding of Mankind. And I purpoſely wave all thoſe Abſurdities of *Tranſubſtantiation* which contradict our Senſes; becauſe if a Man be bent upon it, and will outface me out of all my Senſes, as I cannot believe him, ſo I cannot Diſprove him. If he ſays the Sun does not ſhine, when at the ſame time I am really dazled with the Light and Brightneſs of it, I can only ſay as I find, and appeal to his

own Senſes, and deſire him to do me Right. In caſe a Papiſt ſhould bear me down, that an Apple is an Oyſter, I cannot tell how to help my ſelf; eſpecially if he pretend to have changed it into an Oyſter by ſaying ſome powerful and charming words over it: And further, If in condeſcenſion and compliance with the Frailty of humane Senſe, he likewiſe acknowledges that it looks like an Apple, and is clothed with all the Qualities and Properties of it, but that one part of the Enchantment lies in this, that though in all Appearance it is an Apple, yet in Reality it is an Oyſter; In this Caſe I cannot plead my Senſes, becauſe he has already forecloſed the Uſe and Evidence of them. But if he proceed to tell me utter Impoſſibilities, and to ſay that the pretended Oyſter which I now have in my Hand at *London*, is alſo at the ſelf-ſame time at *Colcheſter* and at *Wallfleet*, and in ten thouſand other very remote and diſtant places; he then puts me into a way to break the Enchantment, and to overthrow his Deluſion with ſuch Arguments as will not be ſatisfied by ſaying, *That the Senſes may be deceived, and cannot dive into the Eſſence of things.*

It is not ſuch a light and ludicrous Cheat as this I have now been ſpeaking of, which the Church of *Rome* has put upon the World for many Ages together; for then I queſtion whether I ſhould ever have employed my Pen againſt it; (though it is a barbarous Indignity to Mankind to impoſe upon them, to deceive and make Monkies of them.) But the *Romiſh* Deluſion is of an higher nature, for it is the Cheat of a bit of Bread which you muſt believe to be a Man's Body, nay to be a God: And accordingly if you will not worſhip and bow down

down to this bit of Bread, and acknowledg it to be your Maker, then shall you be condemned for an *Heretick*; then will they zealously tell you, *That they will no more pray for you than they will for a Dog; and that as your Body fries in a Smithfield Fire, so your Soul shall for ever burn in Hell.* And therefore it is of as great consequence to Men, as their Souls and Bodies are worth, to know the Truth of this matter; for which cause I earnestly intreat them to weigh and ponder the Arguments, and carefully to attend to the Demonstrations, which I shall here lay down before them. *See the Book of Martyrs in Q. Maries Reign.*

To proceed with the more strength and clearness in this matter, and to avoid needless Repetitions, and such like incumbrances of a Discourse, I shall here premise some very reasonable Demands, which without any Man's Leave I shall take for granted: 1. That a Doctrine which consists of Impossibilities, is an impossible Doctrine. 2. That Omnipotency it self cannot make an Impossibility; for what cannot be done at all, cannot be done by Almighty Power. Supposing an infinite excess of Power, (as we are sure there is in God) yet it cannot do what cannot be done. 3. That a Contradiction is an Impossibility.

From these Premisses I shall infer, That every Contradiction which is contained in the Doctrine of *Transubstantiation*, is an undoubted proof of the Impossibility of it; so that it never was, is, or can be true, and that the pretence of Omnipotency it self cannot support it.

1. The first and most obvious Contradictions in it, are those which follow upon asserting, That the self-same Body is in Heaven, and Earth, and

upon innumerable far diſtant Altars at once.

For let A B C be ſo many different and far diſtant Places, and let D be the ſame Body in thoſe diſtant Places, and then you may behold theſe manifeſt Contradictions. Firſt, D is in A, and D is not in A, for it is in B, which is not in A. Again, D is wholly in B, and D is wholly out of B, for it is in C, which is wholly out of B. And thus you may ring Changes of endleſs Contradictions; for ſtill as you multiply theſe Places, the Contradictions will all along encreaſe and multiply upon you, till they come to exceed Millions of Millions.

To avoid the force of this and ſuch like Demonſtrations, the Repreſenter of Popery tells us, "That Chriſt gives to his Body a ſupernatural "manner of Exiſtence, by which being left "without Extenſion of Parts, and rendred inde-"pendent of Place, it may be one and the ſame "in many Places at once, and whole in every "part of the Symbols, and not obnoxious to a-"ny Corporeal Contingencies. Thus far he. It may be, a few new-deviſed terms, and half a dozen inconſiſtent words contradictionſly jumbled together, are able to overthrow a Demonſtration. We will try whether they can or no. As for the Priviledges and Prerogatives of this Body (which it muſt always be carefully remembred is an Organized human Body) to exiſt without extenſion

tenſion of Parts, to be whole in every part of the Symbols, and not to be obnoxious to any corporeal Contingencies, they are Myſteries which will keep cold, and we ſhall conſider them by and by. The Thing to be thought of at preſent, is, *A Supernatural manner of Exiſtence, whereby this Body is rendred Independent of Place, and may be one and the ſame in many Places at once.*

This Body which exiſts in a Supernatural manner, muſt either, (1.) Be *every where*, and in all Places; which manner of Exiſtence is Immenſe and Infinite, and peculiar to God alone. It is a Divine Attribute; and where there is one Divine Attribute, there are all the reſt. But if by an impoſſible Suppoſition this manner of Exiſtence were communicable to a Body, yet it would not ſerve their Purpoſe; for then this Body would be in *too many* Places at once, in all other Places out of the Sacrament, as well as in it; and ſo there would be no need of Prieſts to make Chriſt's Body in the Sacrament, which would be a thing very Inconvenient, at leaſt for that Order of Men. Or elſe (2.) This Body which is Independent of Place, muſt be in *no Place*; and then with its Supernatural manner of Exiſtence, it does not exiſt at all; for that which is No-where is nothing. Or (3*dly* and *laſtly*) It muſt be *ſomewhere*; for let the manner of Exiſtence be what it will, Natural, or Supernatural, or Infinite, ſtill this Body, which is independent of Place, muſt either be Every-where, or Some-where, or No-where. If this Body be *Every-where*, as was ſhewed before, it would be Infinite, which is Blaſphemy; for if a Body may have Divine Attributes, and be a God, then God may be a Body. And then again, if

this

this Body be *No-where*, it is Non-existent and Nothing. And therefore it remains that it be *Somewhere*. And this is easily granted; for it is said to be in many places at once, which is many Some-wheres. Well, If it may be in many Places at once, it may be in one of those many Places: This is undeniable, and must be granted us. Let us make use therefore once again of the former Scheme, and let this one Place be A, and D the Body in it; and now at last, though this Body D be independent of Place, yet we are sure of it in one place, for it is in A. But it seems, it may be in several other places at the same time: Be it so, and let B and C be two of those other Places, and let D be the self-same independent Body in those places, and then we are haunted again with all the former Contradictions. *D* is in A, and at the same time D is not in A, for it is in B, which is not in A. Again, D is wholly in B, and D is wholly out of B at the same time, for it is in C, which is wholly out of B. So that this pretended Supernatural Manner of Existence, is full of Contradictions, that is to say, it is Impossible. Which was to be Demonstrated.

In this foregoing Demonstration I have taken the word *Place* in the largest Sense, so as to contain Angels and Spirits, who are *somewhere*, and who cannot be *elsewhere* at the same time. And this I did on purpose to shew, That though the Body of Christ should be present after the manner of a Spirit, without filling a Place, or having any relation to the Dimensions of it (which was the old Hypothesis, before the Representer came with his new Jargon) and though it took up no more room than a Thought does in a Man's Mind,

yet

yet it were impoſſible for it to be in many places once. So that if we ſhould grant Matter to be Immaterial, and a Body to be a Spirit, yet the Papiſts are ſo intangled in the Abſurdity of this Doctrine, that it would do them no good to allow them half a ſcore Contradictions, neither would it any way relieve them, or free them from the reſt. Whereas on the other hand, a Body is known to fill and poſſeſs the Place in which it is, and is circumſcribed by the Bounds and Limits of the Place, which is commenſurate to the Magnitude and Figure of the Body: So that if a Body ſhould be in many Places at once, It might not only have quite contrary Situations, and be *Eaſt*, *Weſt*, *North*, and *South* of it ſelf, be above it ſelf, and below it ſelf all at once; but alſo it would be *circumſcribed* and *not circumſcribed* at the ſame time; which is a very plain and open Contradiction.

2. The Second Head of Contradictions are thoſe which attend the Doctrine of Tranſubſtantiation in point of *Time*. Every thing that has now a Being, either always had a Being, and is Eternal, which only God is; or elſe it had a Beginning of its Being, in which it has continued ever ſince, which is the Condition of all Creatures; and this Continuance of a Creature in Being we call the *Duration* of it, which is ſo eſſential to all Subſtances, whether Material or Immaterial, that it is abſolutely inſeparable from them: For when their Being began, their Duration began; and when their Duration ceaſes, their Being ceaſes. This Duration is counted by Days, Months, and Years, and ſuch like greater or leſſer Portions of Time; which *Time* is nothing elſe but the meaſure

ſure of Duration, whereby we reckon how long a Subſtance has continued or perſevered in being. And now we have a Teſt in our Hands, to try whether it be not abſolutely impoſſible for the Tranſubſtantiation-Body in the Sacrament to be the very Body of Chriſt, which was born of the Virgin *Mary*.

The Body which was born of the Virgin *Mary* has continued in Being 1688 Years, whereas the Body which the Prieſt * made yeſterday, has continued in Being but one Day; but the Duration of one Day only, cannot be the Duration of 1688 Years; And the Duration of 1688 Years is now inſeparable from the Body of Chriſt born of the Virgin *Mary*, for the Duration of a Subſtance is inſeparable from the Subſtance; therefore the Body which the Prieſt made yeſterday, cannot be the Body which was born of the Virgin *Mary*. Which was to be Demonſtrated.

* Conficiunt Chriſti Corpus & Sanguinem. *Catech. Trid.* de Euch. *ſſ.* 82. Edit. *Lugdun.* 1676.

Again; If the Body in the Sacrament which was made, that is, began to be yeſterday, is the ſame Body which has continued 1688 Years, then the ſame Body continued 1687 Years, and upwards, before it began to be; but before it began to be, it was not in being; and conſequently, in every Minute during that 1687 Years, the ſame Body was in Being, and was not in Being. Which amounts to Millions of Contradictions.

Once more. It muſt be granted, *That the Cauſe is in Being before the Effect*; and it would be a double Repugnancy to ſay the contrary; for then the Effect would be both before it ſelf, for it is not an Effect till it be cauſed; and alſo before its cauſe, and ſo would be cauſed by that which is not. Now the Cauſes of the Tranſubſtan-

ſtantiation-Body are theſe amongſt others. 1. The Bread out of which it is produced; which is ſo neceſſary, that this Change cannot be wrought out of any other Subſtance in the World, Fleſh nor Fiſh, Pillar nor Poſt, nor any thing elſe that can be named; and therefore this is the neceſſary Matter of the Tranſubſtantiation-Body, or the Cauſe *out of which* it is made. 2*dly*, The Baker by whom the Bread was made; for he that is a Cauſe of the Cauſe, is a Cauſe of the Thing cauſed. 3*dly*, The marvellous Operator, the Prieſt, who makes the Body, together with his Intention. 4*thly*, Which ſeems to be an *inſtrumental* Cauſe, his pronouncing theſe Words, *Hoc enim eſt Corpus meum*, in one Breath. 5*thly*, The Conſideration which moved him to ſay a Maſs at that time.

But neither the Bread nor the Baker, nor the Prieſt nor his Intention, nor his Voice nor his Breath, nor the Propoſal, ſuppoſe of twelve pence, to him to ſay a Maſs; neither all nor any of theſe, which were the cauſes of that Tranſubſtantiation-Body, which was made yeſterday, and did contribute more or leſs to the producing of it; I ſay, none of theſe Cauſes were in Being an hundred Years ago: and if the Cauſes were not in Being, much leſs was the Effect in Being, otherwiſe the Effect muſt be before the Cauſe, which is impoſſible. But the Body of Chriſt, born of the Virgin *Mary*, was in Being 1600 Years ago, which is more than one hundred Years ago, and this is impoſſible for the Tranſubſtantiation-Body which was made yeſterday; therefore it is impoſſible for the Tranſubſtantiation-Body to be the Body of Chriſt born of the Virgin *Mary*. *Q. E. D.*

I wonder, that when the Repreſenter's Hand was in, and he had made Chriſt's Body *independent of Place*, he had not likewiſe made it *independent of Time*, for that was full as neceſſary to be done as the other.

3. The third Head of Contradictions are thoſe which relate to *Quantity*; under which Head I was going to demonſtrate, that the ſame Body cannot at the ſame time be bigger and leſs than it ſelf; That it cannot be an Organized Humane Body, five Foot and an half long, and at the ſame time beſtowed within the Compaſs of a Wafer no bigger than a Six-pence, nay within the Compaſs of every Crumb of that Wafer, though not ſo big as a Pins Head. But I am interrupted from proceeding any further in this Attempt; for by a ſlight Conveyance, the very Subject-Matter of my Demonſtration is taken away; and inſtead of a ſolid Body, with Figure and Dimenſions, with different and diſtinct parts, diviſible and meaſurable, they have left me only the Ghoſt of a Body, which no Demonſtration can faſten upon. For they ſay, *That this Body is indued with a Supernatural manner of Exiſtence, by which being left without Extention of Parts, it may be whole in every part of the Symbols, and not obnoxious to any Corporeal Contingencies.* Now though we cannot demonſtrate any Property of ſuch an incomprehenſible Body as this is, (no more than we can draw the Picture of a Non-entity, or weigh it in a Pair of Scales) for it ſcorns and tramples upon all the Principles and Axioms of *Euclid*; yet we may a little conſider the Terms of Art by which it is expreſt.

1. It

1. It is *a Body without Extenſion of Parts.* So that it is a whole which has Parts, though thoſe Parts are without Extenſion; and accordingly as it follows, *It may be whole in every part of the Symbols.* But if the Parts be without Extenſion, ſo is the Whole, for the Whole is nothing elſe but all the Parts put together. Now at this rate, a Part is as big as the Whole, and has as much Extenſion, becauſe either of them has none at all. Is this indeed the Body which the Wonder-working Prieſt produces! A Body without Extenſion is a mere Nothing, and a perfect Contradiction in Terms; for Extenſion is the very Eſſence of a Body, and the Foundation of all the other Properties that are in it; the three Dimenſions, as alſo Figure, Diviſibility, and Impenetrability, do all flow from it. Again; ſo much as you add to the Quantity of a Body, ſo much you add to the Subſtance; and ſo much of the Extenſion as you take away, juſt ſo much of the Subſtance goes along with it. In a word, Body and Extenſion are reciprocal, for every Body is an extended Subſtance, and every extended Subſtance is a Body; ſo that they are but different Names for the ſame thing.

2. This Body is *whole in every part of the Symbols*, that is of the Elements of Bread and Wine. But the Bread has, ſuppoſe an hundred diſtinct Parts, one of which is not the other, and therefore this Body being whole in every diſtinct Part has an hundred diſtinct Wholes, one of which is not the other, and yet is but one Body all the while, which, as I take it, is Contradiction by whole-ſale.

3. This

3. This Body *is not obnoxious to any Corporeal Contingencies.* If it be a Body, what may happen to one Body, may happen to another. To uſe *Terence*'s Words in this caſe, *Homo ſum nihil Humanum a me alienum puto:* I am a Man, and what is incident to a Man, is incident to me. And ſo if a Body could ſpeak, it would ſay, *Corpus ſum nihil corporeum a me alienum puto*; I am a Body, and what belongs to a Body, belongs to me. Whatever Body is ſubject to be eaten, is ſubject to be preſſed and grinded with the Teeth, to be ſwallowed down, and afterwards voided; and I ſuppoſe this laſt Clauſe was added on purpoſe to avoid ſuch Inconveniencies, and to ſave the Honour of this Body, which they call *God's Body.* But in my Opinion it was a needleſs Clauſe, for a Body without Extenſion can never take hurt, nor come by any Damage at all. For a Man may bite till his Jaws ake, and grind all his Teeth out of his Head, before he can faſten upon that which is not, and which never yet had any Exiſtence in the World, ſave in a parcel of inſignificant words ill put together on purpoſe.

It is an endleſs thing to encounter Shadows, and to oppoſe theſe manifeſt Impoſſibilities, which are ſo contrary to the Reaſon of Mankind, that the *Papiſts* themſelves own they would not hold them, were it not for the ſake of *Revelation*: which is to be believed, they ſay, before Reaſon, and ought to outweigh all other Reaſons. They are over-ruled, they ſay, in this caſe, by the expreſs Words of our Saviour, who in the ſame Night in which he was betrayed, took Bread, and ſaid, *Take, Eat, This is my Body: do this in Remembrance of me.* And who has all Power in Hea-

Heaven and Earth to make his Words good. We allow these Words to be our Saviour's; neither do we question his Power, but conclude, That he accomplished all that he intended, and did make the Bread his Body in that sense in which he meant it should be. So far we are agreed on both sides. The Question therefore in short is this, What he did to the Bread, when he said, *This is my Body?* Whether he metamorphosed and changed the Nature of it? or only altered the Use of it, that it might be a Token of his Body, and serve to Remember him by, to all those excellent purposes of Religion, which we acknowledg to be design'd by him.

The latter is undoubtedly the true sense, considering all the circumstances of the Place. As (*1st.*) considering that our Saviour was upon his Departure, at which time Men use to leave Memorials of themselves with their Friends, to be remembred by in their Absence. (*2dly.*) Considering that the frequent use of the word *Is*, imports no more than *Signifies*. As in very many Places, where the Scripture says one thing is another, it means only that that thing must be expounded by the other, it signifies or stands for the other: And consequently, *This is my Body*, i. e. This *signifies* my Body, is the Literal sense. And (*3dly.*) considering that Clause which shews the end and meaning of this whole Passage, and is the very Key to unlock it, *Do this in Remembrance of me.* For it is an absurd Speech to say, Take my Body in Remembrance of my Body; Take me for a Token to Remember me by. So that if there were not one Contradiction or Impossibility, or any such Rock to be shunned in the Doctrine of

Tranſubſtantiation, yet every thing in the Text leads us into this ſenſe, which I have now delivered: We are plainly determined to this ſenſe, by reaſons taken out of the very Bowels of the Text; the Text expounds it ſelf.

But ſtill the Papiſts are very urgent and preſſing upon us, and ſay, That unleſs we believe the Bread to be changed into Chriſt's Real and Natural Body, when he ſays it *Is* his Body, we make him a *Liar*. Take heed of that. For our Saviour calls many things by the name of thoſe things into which they never were ſubſtantially changed. He called his Body a Temple, when he ſaid, *Deſtroy this Temple, and in three days I will rear it up*: And yet his Body was never ſubſtantially changed into a Pile of Building. And ſo likewiſe when that Temple was in deſtroying, and our bleſſed Redeemer was hanging upon the Croſs, we have a marvellous tender Paſſage of his dutiful care to provide for his Mother, when he was in the extremity of his Sufferings, *John* 19. 26, 27. ſeeing his Mother and his Diſciple *John* ſtanding together by the Croſs, he ſaid to her, *Woman, behold thy Son.* Which was equivalent to this Propoſition, That Man is thy Son. And he ſaid to *John*, *Behold thy Mother*; wherein he calls the Virgin *Mary*, *John*'s Mother, which ſhe was not. But upon this *John* took her for his Mother, and *carried her home to his own Houſe.* And ſo in this preſent caſe, *This is my Body.* Look not upon this as common Bread, for it ſtands for my Body; conſider it under that notion, and remember me by it. *Behold thy Mother*; Repute her as ſuch. But if it be a Reflection upon our Saviour to ſay that it is Bread, when he calls it his

his Body, is it not the ſame Reflection upon Saint *Paul* to ſay, That it is not Bread, when he calls it Bread three or four times over? 1 *Cor.* 11.

No, no, it was not Scripture which led the Papiſts into the Doctrine of *Tranſubſtantiation*, but by engaging themſelves in the defence of Image-worſhip, they were betrayed into it; and were driven to take ſhelter and Sanctuary in it, to avoid the force of an Argument which they could not otherwiſe anſwer. Every body knows, that when Image-worſhip was firſt ſet up, there was a great number of Chriſtians who ſtoutly oppoſed it, and gathered Councils to condemn it; and theſe went by the name of *Image-breakers*. On the other ſide, the *Image-worſhippers* were furiouſly bent upon it, and gathered Councils to maintain it, particularly that famous one of bleſſed Memory, the ſecond *Nicene* Council. In theſe Oppoſitions and Diſputes, one Argument which the Image-breakers made uſe of in reference to the Images of our Saviour, was this. If our Saviour has left one Image of himſelf, which is of Divine Inſtitution; then it is not lawful to erect other Images of him which are of humane Invention: but he has left one Image of himſelf, (namely in the Sacrament) which is of Divine Inſtitution, *Ergo*. To make it good, That the Sacrament was an Image of our Saviour of his own Appointment, they ſhew that all the Ancient Fathers had called it the Image, the Figure, the Type, the Antitype, the Reſemblance or Repreſentation of our Saviour. This very Argument was uſed by the preceding Council at *Conſtantinople*, and is recited by the *Nicene* Council, which was preſently after. But how does the *Nicene* Council anſwer it? They

could not deny the *Major* Propoſition, and therefore they were forced to break through the *Minor* after this Faſhion: They ſay that the Sacrament is not the Image, Reſemblance, Figure, Type, Antitype of our Saviour, but his own Body; for he himſelf expreſly ſays, *Hoc eſt corpus meum.* It is not therefore an Image or Figure of him, but it is he himſelf in Perſon. And thus they reſcued and diſengaged themſelves from a very cloſe and diſtreſſing Argument, and ſo their ſhow of Image-worſhip went on.

This is the firſt time that the *literal* Interpretation, as they call it, of *hoc eſt corpus meum*, is to be met with, which it is plain likewiſe the former Council was not aware of; for if they could have foreſeen ſo full and ſo ready an Anſwer, common ſenſe would never have ſuffered them to make uſe of that Argument. Now after the Literal Interpretation was thus broached to ſerve a preſent turn, and they had uſed it as a Man does the next thing that comes to hand, to ſtop a gap, it was yet a long time before *Tranſubſtantiation* was impoſed as a Doctrine of Faith: It had done good Service in ſolving an Argument, and the Image-Breakers were all broken and deſtroyed themſelves, and therefore there was no further Occaſion for it. But in Proceſs of time they could not but diſcover many other Advantages in it; as, amongſt the reſt, That it would deck the Prieſthood with the higheſt Honour in the World, and advance them above all Thrones and Crowned Heads, if it were once believed that they could *make* their *Maker* when they pleaſed. And therefore it is no wonder that they were ſo very ſharp upon *Berengarius*, when he ſet himſelf to oppoſe

oppoſe it. And from that time forwards they were forming this Doctrine into ſhape, and at laſt, four hundred and odd Years after the firſt Invention of it, it was made an Article of Faith in the great *Lateran* Council, and Chriſtened by the Name of *Tranſubſtantiation*. This was done by a good Token in King *John*'s time, when the Pope made himſelf Landlord of the Realm of *England*, and put it under a ſervile Tribute, which laſted for ſeveral Kings Reigns. Thus you ſee the Riſe of *Tranſubſtantiation*, which came not into the World by the *Papiſts* ſticking cloſe to the Scripture; but by their cleaving to the Idolatry of Image-Worſhip; whereby they are *faln*, according to *David's* Imprecation, *from one Wickedneſs to another*; And to the Worſhip of their Holy Images, they have joyned the Idolatry of Hoſt-Worſhip.

But what we call an Idol, that they ſay is God's Body, which they affirm to be the plain and *literal* ſenſe of thoſe words, *This is my Body*; let us therefore ſee at laſt what their *Literal* Expoſition is. Now it runs after this manner. This which I now give you to eat, was lately Bread, but I have changed the Subſtance of the Bread into the ſelf-ſame Body with which I now deliver it to you; I tell you the late Bread is I my ſelf, it is mine own Body. † For in that which you now have in your Hands, aſſure your ſelves there is whole Chriſt; I am there Body and Soul, yea, and my Divinity is there alſo: So that there is contained under the Appearance of that bit of Bread, my Divine Nature, and my whole Humane Nature, which conſiſts of my Soul, and all the parts of my Body, together with my Blood. My true

† Catech. Trid. de Euch. Sect. 31.

real Natural Body, which was born of the Virgin *Mary* is there, together with whatſoever belongs to a true Humane Body, as Bones and Sinews.

You will ſay that notwithſtanding all that I have ſaid, it appears to be Bread ſtill. That is true; for though the Subſtance of the Bread be gone, yet the Figure, Colour, Smell, Taſte, and all the other Qualities and Conditions of the Bread remain, and ‖ hang by Geometry. * And this I have moſt wiſely ordered: For theſe Accidents of Bread diſguiſe my Body, that it may the better go down, and that you may not be filled with Horror at the eating of Man's Fleſh, which humane Nature deteſts. And then beſides, what would the Infidel World ſay, if they ſaw you devouring your Lord, and eating him up in his own ſhape? And laſtly, this way of receiving of my Body, the more remote it is from your ſenſes, the better it is for the Improvement of your Faith, and will make it the more Meritorious. But you will wonder, eſpecially now I am by in Perſon, and you have an Opportunity of comparing this one ſame Body together, how this large Body which you ſee is at leaſt five Foot and a half long, and of a proportionable Bulk, can be contained at the ſame time within the Compaſs of a ſmall crumb of Bread, without any Alteration at all; for it is the ſelf-ſame Body within the Sacrament, as it is without. Now you may ſoon be ſatisfied in that Point, † For as I am now ſitting at Table, I am in the Condition of other Bodies which are in a place, which are always endued with Magnitude; but the other ſame I which am in the Sacrament, am not as in a place, but I am there as a Subſtance, and under that Notion

‖ *Stil.* 44. Ipſa ſe, nulla alia re niſi ſubſtentant.

* *Stil.* 46. Nam cum a Communi Hominum naturæ maxime abhorreat Humanæ carnis eſca, &c.

† *Stil.* 43.

Notion I am neither big nor little, for that belongs to Quantity, which is in another Predicament. For the Subſtance of the Bread is turned into my Subſtance, not into my Magnitude or Quantity. Now no Body doubts but a Subſtance may be contained in a little Room as well as in a great. For both the Subſtance of Air, and its whole Nature, muſt be alike in a ſmall Portion of Air as in a greater, as alſo the whole Nature of Water no leſs in a ſmall Pitcher, than in a River. Seeing therefore that my Body ſucceeds and comes in the place of the Subſtance of the Bread, you muſt acknowledg, That my Body is in the Sacrament plainly after the ſame manner, as the Subſtance of the Bread was before the Conſecration. But to ſay, whether the Subſtance of the Bread was under a greater Bulk, or under a leſs, was nothing at all to the thing.

Now this Expoſition of theſe Words, *This is my Body*, is an Authentick and Infallible Expoſition, for it is the very Interpretation of them which the *Romiſh* Church delivers to all her Pariſh Prieſts in the *Trent*-Catechiſm, which was written on purpoſe for their Inſtruction; ſo that I have taken it from the Fountain-Head, and have it at the firſt hand. This they ſay is the meaning of thoſe Words of our Saviour, *This is my Body*; and therefore they make our Saviour to ſay all this: which is ſuch a Senſe of his Words as any conſiderate Chriſtian would ſooner die, than put it upon them.

Is this the *Literal* Senſe and proper Meaning of an Organized Human Body, That it has no Magnitude, and is neither little nor big? That it is a Solid, Maſſy Bulk, conſiſting of Fleſh and

Blood, Bones and Sinews, and yet can be perceived by no Senſe; can neither be ſeen, felt, nor underſtood, but only believed? That it has a Head, Trunk, and four large Limbs, which may all be contained in the Compaſs of a Pins-head; which, according to the *Letter*, will not hold the Fourth part of a little Finger Nail? Methinks theſe are all ſtrange *Figures*, and the moſt harſh Abuſes of Speech imaginable. At this rate, the *Literal* Senſe of *Eaſt*, is *Weſt*, and the *Literal* Senſe of Noonday is Midnight. The *Private Spirit* never made ſuch Expoſitions as theſe, neither would any Man alive receive them, if he were not firſt practis'd upon, and his Belief widened for that purpoſe. We have an Inſtance of theſe Preparatory Arts in the 42*d* Section, where the Paſtors are charged if they cannot otherwiſe avoid diſcourſing of theſe Matters, *To remember in the firſt place that they forearm the Minds of the Faithful, with that ſaying*, Luke 1. 37. *For with God nothing ſhall be impoſſible.*

This is neither better not worſe than one of their pious Frauds; for I am ſure they know, that this Scripture is very deceitfully applied to the Caſe of *Tranſubſtantiation*. The Virgin *Mary* ſcrupled the Poſſibility of her being a Mother when ſhe knew not a Man, and asked, *How this thing could be?* Upon this the Angel told her, That the *moſt High* would employ his Power in it, and bring it to paſs in an extraordinary way, to whom nothing was Impoſſible: And the Omnipotence of God was a juſt ground of her Belief upon this occaſion, who very well knew, That as God had made the firſt *Adam*, ſo if he pleaſed he could make the Second, without the Con-

Concurrence of either Man or Woman; and as he had formed *Eve* of her Husband's Rib, so he could make the Messiah of the Substance of his Mother. So that though this was besides the common Course of Nature, yet God was not tyed to that; for what he had done, he might do again. But what Argument is this to induce the Belief of *Transubstantiation*, which involves manifold Contradictions, which the Papists themselves acknowledg do not fall under the Divine Power? They themselves know full well that the Scripture says, *It is impossible for God to lye*, to whom nothing is impossible: and he who can do all things, *cannot deny himself*, because these are Contradictions to his own Being. And for the like Reason they know that he cannot make a Contradiction in any kind, because a Contradiction destroys it self, it has within it self an utter Repugnance to Being. To make a Thing to be, and not to be, at the same time, is such an Inconsistency, that one part of it overthrows the other; and therefore it is no Act of Possibility, but is an utter Impossibility, which is the Contradiction of all Power, even of that which is Infinite. Methinks St. *Austin* very well lays open the Reason, why an Almighty Power cannot make a Contradiction. *Contra Faustum* l. 26. c. 5. *Quisquis dicit, si Omnipotens est Deus, faciat ut quæ facta sunt facta non fuerint, non videt hoc se dicere, si Omnipotens est, faciat ut ea quæ vera sunt, eo ipso quo vera sunt, falsa sint.* Whosoever says, If God be Almighty, let him make those things which have been done, never to have been done, does not see that he says this in other words, If he be Almighty, let him make the things which are true,

to

to be falſe, even wherein they are true. So that the Angel does not tell us in this Text, That the Doctrine of Tranſubſtantiation *ſhall not be Impoſſible with God*; he does not tell us that God can make a Heap of Contradictions: No, for if all the Angels of Heaven (according to St. *Auſtin's* Expreſſion) ſhould ſay, *That a thing may be falſe, even wherein it is true*; ſo may what they ſay be, and conſequently there is no believing of them, nor indeed of any Being in the World upon thoſe Terms. We are able therefore to bring their Expoſitions of Scripture upon this occaſion, to this Infallible Teſt. If they contain in them things Contradictious and Impoſſible, then they are not the true Senſe and Meaning of that Revelation which came from God, for if he cannot do an Impoſſibility, neither can he ſay it.

And juſt ſuch as their Divinity Expoſitions are, ſo deceitful are their Philoſophical Illuſtrations: As particularly, when they ſhew, how the whole Body of Chriſt may be in the leaſt Particle, or crumbling of the Bread, by the two Inſtances of Air and Water. Their Words are
Sect. 43. theſe, "The Subſtance of Bread is turned into "the Subſtance of Chriſt, not into his Magni- "tude or Quantity. Now no Body doubts but "a Subſtance may be contained in a little room "as well as in a great. For both the Subſtance of "Air, and its whole Nature, muſt be alike in a "ſmall Portion of Air, as in a greater; as alſo "the whole Nature of Water, no leſs in a ſmall "Pitcher-full, than in a River. In theſe Words there are no leſs than two Egregious Fallacies. For, 1. Their Inſtances are of Homogeneous or Similar Bodies, that is, ſuch Bodies whoſe Parts are

are all alike, and which have the ſame Name and Nature; ſo every part of Air is Air, and every drop of Water is Water, and has the whole Nature of Water in it, as well as that Aggregate Body of it, which is in the Ocean: But theſe Inſtances are very deceitfully applied to an Heterogeneous Diſſimilar Organized Body, as a Human Body is, which conſiſts of Parts altogether unlike, and of different Names and Natures. For Bone is not Fleſh, nor either of them Blood, nor any of them Brain. The Thumb-nail has not the whole Nature of the Eye, nor the Skull of the Cawl: The Hand is not the Heart, nor the Head the Foot. And as theſe Parts are of different Natures, ſo there is a Neceſſity of their keeping a conſiderable Diſtance in their Situation, becauſe there are many eſſential parts of the Body interpoſed betwixt them, which would otherwiſe be ſwallowed up.

But 2*dly*, Suppoſe a Human Body were no Compound, but as pure Element as Air or Water, yet the ſame Subſtance could not be contained in a leſs room as well as in a greater. For the Air which is contained in a Bubble, is indeed a Subſtance of Air, but it is not the ſame Subſtance of Air as fills a Chamber, for it is not the hundredth part of that Subſtance. Nor is a Spoonful of Water the ſame Subſtance with an Hogſhead of Water; for an Hogſhead of Water cannot be contained in a Spoon, but is at leaſt a Thouſand Spoonfuls: And in common Arithmetick, Units are not the ſame with Thouſands. So that when they bring Air and Water to prove that the ſame Subſtance may be contained in a little Room, as well as in a greater, their Proofs ſeem to partake

of

of the Nature of those two Elements, for they are as light as the one, and as weak as the other.

This tedious Digression, which has proceeded to an unexpected length, has not been wholly Unprofitable; for I have again recovered Materials out of the Infallible Exposition it self, to furnish my intended Demonstration, which I shall now re-assume. In the 31*st* Section we are told, That the real Body of Christ is in the Sacrament, and whatsoever belongs to the Nature of a Body, as Bones and Sinews: And that all the Parts of the Body are contained in it; and in the smallest Crumb of it, *Sect.* 42. From whence I gather, That if all the parts of the Body are contained in the smallest Crumb, then the Hand is, which is one of the parts of the Body; and if the whole Hand, then all the Fingers and Thumb, for they are parts of the Hand, which is part of the Body; and for the same Reason, if all the Fingers, then all the Joints of those Fingers. Now I want but one Joynt of any one Finger to manifest the Contradictions and Absurdities of this Doctrine; nay, the Bone in the first Joynt of the fore Finger will serve the Turn. Now a Bone is a solid firm hard Substance, which as to its Use serves to strengthen the Fabrick of the Body. And if it have not these Properties, it is not a Bone, it is not the thing we speak of; for a fluid loose or soft Substance is not a Bone, neither will it serve for the above-mentioned Use in the Body. Having therefore these Properties, it consists of parts extended Impenetrable and firmly joyned together, so that they cannot be separated without great force, and consequently they resist the Touch, and feel hard. Besides,

ſides, this Bone in particular is of a Cylindrical Figure, an Inch long, and as much in Compaſs round about. Now if any of the parts of this Bone be diminiſhed, then all the parts of the Body are not there; for the parts of this Bone, which are parts of the Body, are not there: And if the parts be altered, the Nature of the thing is deſtroyed, and it is not a Bone.

So that with much ado we have gained a Bone entire, of an Inch in Magnitude, which according to the Infallible Doctrine is contained in a Crumb of the Sacrament of the Compaſs of a Pins-Head. Now the fortieth part of this Bone is equal to that Crumb, as is manifeſt either by applying them to one another, or by their filling the ſame place; but the Crumb is greater than the whole Bone, for it contains it, and therefore the fortieth part of the Bone is greater than the whole Bone, which is impoſſible. So that the whole Bone cannot poſſibly be contained in that Crumb, but yet it is contained in it, which is a plain Contradiction, *Q. E. D.*

Corollary. Now if that Bone cannot be contained in ſuch a Crumb of the Sacrament, much leſs can the whole Body, for that Bone is not the five hundredth part of the whole Body; which we have proved, by the Hypotheſis, to be there full and entire, and in its juſt Dimenſions; becauſe *all the parts of the Body are there*, and conſequently every part of Every Member of the Body, which make up the Integrity of the whole. So that we have here at once about twenty thouſand Contradictions, that is to ſay, ſo many Impoſſibilities.

Again,

Again, This is an everlasting Truth, *Those things which are equal to one and the same thing, are equal to one another:* Insomuch that all the Syllogisms and Demonstrations in the World are in a manner built upon this Axiome: And whoever gainsays it, must assert one of these two things, either that one and the same thing is not the same; Or else that what is equal, is not equal at the same time. Now a Body of five Foot and an half long, and one Foot Diameter, is equal to the Natural Body of Christ; but a Crumb of Bread less than a Pins-Head is equal to the self-same Natural Body of Christ, for a Crumb of Bread as big as a Pins-Head is bigger than the Natural Body of Christ, and Contains it, therefore a Crumb of Bread less than a Pins-Head, is equal to a Body of five Foot and an half long, and one Foot Diameter.

Furthermore, by another Undeniable Maxim, which says, *If of equal things you take as much from the one as from the other, the Remainders shall be equal,* Let us take the Quantity of a Pins-Head from the Body of five Foot and an half long, and there remains a Body of five Foot, five Inches, and two Barley Corns, and somewhat better: Let us likewise take the same Quantity of a Pins-Head from the Crumb of Bread which is less than a Pins-Head, and there remains *Transubstantiation*, that is to say, something worse and less than Nothing. Nevertheless, because they are the equal Remainders of Equal Bodies, as much having been taken away from the one as from the other, I say that the Remainder of the Crumb is equal to the Remainder of the Body of five Foot and an half long, which is clearly impossible. *Q. E. D.* In

In this laſt Demonſtration, for diſpatch ſake, I have been forced to do as the Papiſts do, and to lay Contradictions and Impoſſibilities upon Heaps, becauſe I haſten to proceed to other Heads: Only I muſt ſtay to demonſtrate ſome groſs Contradictions, which may be referred either to this Head of *Quantity*, or to the former of *Place*.

Supposing Chriſt's Natural Body to be five Foot and an half long, and one Foot Diameter, if the ſelf-ſame Body be in another place at the ſame time, where ever it is, the ſelf-ſame Body muſt have the ſelf-ſame Dimenſions, as we † have already proved; and conſequently if it be in four ſeveral places at once, it is but five Foot and an half long, and at the ſame time it is four times five Foot and an half long, which is two and twenty Foot long: And ſo likewiſe it is but one Foot Diameter, and at the ſame time it is four times one Foot Diameter, which is two Foot Diameter. And by the vaſt Number of Places in which the *Papiſts* have beſtowed it, it will be but five Foot and a half long, and one Foot Diameter, and at the ſame time it will be as big as Mount *Atlas*, or *Pen Men Maur*, or the *Pic* of *Tenariff*. † Coroll. 1.

4. The fourth Head of Contradictions are thoſe which relate to *Number*, in ſpight of which the *Papiſts* make ten thouſand ſeveral Bodies to be but one and the ſame Body. Now as we have already proved it to be impoſſible for one and the ſame Body to be in ſeveral diſtant Places, ſo we ſhall here demonſtrate that it is equally impoſſible for what is in ſeveral diſtant Places to be one and the ſame Body.

The

The Unity of a Body consists in this, *That it be undivided from it self, and divided from all other Bodies*; so that if a Body be an individual Body, that is to say, one and the same, it must be undivided from it self. Now if Christ's Body in the *Pix* at *Limestreet* be the same Individual Body which is in the *Pix* at St. *James*'s, or at *Posnanie* in the Higher *Poland*, then the self-same Individual Body is both undivided from it self, and divided from it self. For in the former case the same Individual Body is divided from it self not only by two ‖ *Wonderful Coverlets* of the Accidents of Bread, and by the less wonderful Covers of two *Pixes*, but also by the greatest part of two great Cities, *London* and *Westminster*. And in the latter case of *Posnanie* in *Poland*, it is divided from it self by vast Tracts of Land, and a very wide Sea, so that the self-same individual Body is undivided from it self, and yet at the same time is divided from it self, which is impossible. *Q. E. D.*

‖ Trent. Cat. de Euch. Sect. 30. Admirabili Integumento.

On the other Hand, There is not any thing which more infallibly proves a real Distinction betwixt Substances, and shews that they are divers, and that the one is not the other, than this, *That the one can be without the other, and that they can exist separately and apart.* Now Christ's Body at *Limestreet* in *London*, and Christ's Body at *Posnanie* in *Poland*, do exist separately and apart, for it is a long and weary Pilgrimage to go from one to the other: And the one can be without the other, for that Body at *Posnanie* was many Years without the other, and had raised thirty six Persons from the dead, long before the Body at *Limestreet* was made. And therefore these are distinct

and

and divers Bodies, that is to ſay, they are not the ſame Body; And yet they are the ſame Body, which is impoſſible. Which was to be Demonſtrated.

Corollary. It is to be ſuppoſed that when Antichriſt comes with Lying Wonders, no body will be ſo Unmannerly as to call them Lying Wonders, and therefore we ſhall not Queſtion the Truth of any one of thoſe Miracles which are in the *School of the Euchariſt* *: Only thus much we gather from the former Demonſtration, That the good Example of the Birds, † Beaſts and Vermin, which worſhipped God's Body in other Ages and Countries, is wholly Uſeleſs to us. For the God's Body which is at *Limeſtreet*, and St. *James*'s, or any where here-abouts to be had, is not the ſame God's Body which thoſe Devout Creatures meekly worſhipped, and which the Stubborn Black Horſe ‖ was forced to worſhip with one Knee; and therefore we are not in a capacity of Worſhipping the ſame God's Body, if we would.

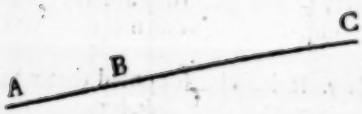
5. The next Head of Contradictions is of thoſe that ariſe from the conſideration of that ſpace or *Diſtance* which is betwixt one Body and another, which is always meaſured by a ſtraight Line drawn from a Point of the one Body to a point of the other Body: which is the ſhorteſt Line that can be drawn betwixt them, and conſequently there can be but one ſtraight Line drawn betwixt the ſame Terms, which meaſures and deſcribes the juſt diſtance of them. Now we are allowed to draw a ſtraight Line from any one Point to another.

We will therefore draw a ſtraight Line from a Point of Chriſt's Body

* Tranſlated into *Engliſh*, and printed at *London*, 1687.

† School of the Euchariſt, *p.* 2, 4, 7, 8, 19, *&c.*

‖ Preface to the School of the Euchariſt, *p.* 22.



at St. *James*'s A, which ſhall touch the ſelf-ſame Point of the ſame Body at *Wild-houſe* B, and be continued to a Point of the Monument in *Fiſh-ſtreet* C. Now I ſay, That the Line B C, and the Line A B C are one and the ſame Line, becauſe each of them is a ſtraight Line drawn betwixt the ſelf-ſame Terms, which can be but only one ſtraight Line, and therefore the Line B C, and the Line A B C being one and the ſame Line, are equal; but the Line B C is only a part of the Line A B C, and conſequently a part is equal to the whole, which is Impoſſible. So likewiſe the Diſtance from the *Monument* to *Wild-houſe*, and the Diſtance from the *Monument* to St. *James*'s Houſe is all one, though St. *James*'s be half a mile farther off from it than the other, which is impoſſible, *Q. E. D.*

Corollary. From the ſame Demonſtration it follows, that St. *Peter*'s in *Rome*, *Corpus Chriſti* Church at *Poſnanie* in *Poland*, and other the remoteſt places in the World where God's Body is, are as near Neighbours to the *Monument* in *Fiſh-ſtreet* as the very Maſs-houſe in *Limeſtreet* is. And there is likewiſe an infinite variety of other Contradictions, which would reſult from drawing but half a ſcore right Lines from God's Body which is in ſo many ſeveral Quarters, which ſhould all meet together in the Point C. For this, as the meaneſt

meaneſt Mathematician eaſily underſtands, would not only confound all Diſtances, but alſo overthrow all the Everlaſting Principles of Geometry.

6. The Sixth Head of Contradictions is in reference to *Quality*, whereby a Thing is rendred Like or Unlike to another. Now the ſelf-ſame Body of Chriſt, by the Doctrine of Tranſubſtantiation has quite contrary Qualities, and is Like and Unlike to it ſelf at the ſame time. For in Heaven it is in Form of an human Body, and in Earth it is in form of Bread. And ſo again upon Earth, it has a Light about it like a Pillar of Fire which reaches up to Heaven, and it has not ſuch a Light about it at the ſame time. It is ſtabbed by a Jew, and is red with Blood, and at the ſame time the ſame Body has no Redneſs nor mark of Blood upon it. It is marked with a Crucifix, and at the ſame time it is not marked with a Crucifix, but with I H S and a Glory. Now theſe are manifeſt Contradictions, for the ſelf-ſame thing is affirmed and denied of the ſelf-ſame Body at the ſelf-ſame time.

But before I proceed to Demonſtrate the Contradictions and Impoſſibilities which fall under this Head, leſt I ſhould loſe all my pains in ſo doing, it will be fit to conſider a ſhuffling Anſwer which the Papiſts have invented to rid their hands of all Contradictions of this kind. It is in theſe words, *A Body in two Places is Equivalent to Two Bodies, and therefore one may ſay of it the moſt oppoſite things without Contradiction.* It ſeems this is no new Anſwer, but I confeſs it was new to me; for I firſt met with it in the late Six Conferences concerning the Euchariſt, *page* 89. where that

very Learned and Judicious Author has anſwered it, and ſent it home again with ſuch Arguments *ad Hominem*, as would cloſe the Mouths of any body but Papiſts. But becauſe it now alſo lies juſt croſs my way, I ought likewiſe to ſay ſomething to it.

1*ſt*. Therefore I ſay, That the Suppoſition of One Body in Two Places at once, is an utter Impoſſibility; which I have already Demonſtrated over and over again, both under the firſt Head of *Place*, and alſo under the fourth Head of *Number*. 2*dly*. One Body Equivalent to Two, that is, One Body which to all Intents and Purpoſes is Two, is a Contradiction in Terms; for at this rate One and One is Three, and Three and One is Five, and in ſhort, there is a full end of all Arithmetick. 3*dly*. It is not One Body in Two Places which will ſerve their turn, but it muſt be One Body in Ten Thouſand Places. For it muſt be One Body in form of Fleſh, and the ſame Body in form of New Bread, and the ſame Body in form of Old Bread, and the ſame Body in form of Sweet Wine, and the ſame Body in form of Sowre Wine, and the ſame Body at *Limeſtreet*, at *Rome*, at *Avignion*, and in a word, in all Places, where a bit of Bread, a Maſs-Prieſt, and a Slate, are to be found together. And this, as I have already ſhewn, draws after it Millions of Millions of Contradictions. 4*thly*. I ſay, That even the Impoſſible Suppoſition of One Body in ſeveral Places, does plainly deny all Difference and Diſſimilitude in that Body; it allows indeed a Multiplication of the ſame Body, but it perfectly excludes any Alteration of it: For if it be altered, it is not the Body which was ſuppoſed to be multiplied.

tiplied. For Inſtance, I will ſuppoſe the ſame Pint of Milk to be in ſeveral places, but then it muſt be a Pint of Milk in all thoſe Places. For I cannot ſay, without Contradiction, That the ſame Pint of Milk in another Place is neither Pint, Half-Pint, nor Spoonful, but perhaps an unperceivable Drop, for then it is a Pint and not a Pint. And ſo likewiſe I cannot ſay, That it is a Pint of Milk in this place in the form of Milk, and in another Place it is a Pint of Milk in form of *Aqua vitæ*, having the Smell, Taſte, Colour and Virtues of *Aqua vitæ*: In another place it is a Pint of Milk in the form of a Pen-ful of Ink: And in another place it is a Pint of Milk in the form of a Bandelier full of Gunpowder. For in theſe caſes it is ſo altered that it is not Milk, it is not the Thing we ſpoke of, and which we ſuppoſed to be multiplied: And at the ſame time though it be neither Milk nor Meaſure, yet in the way of Tranſubſtantiation it is ſtill a very good Pint of Milk. Theſe Men had better let their Contradictions alone, than offer to aſſoil them, for the Doctrine of Tranſubſtantiation is perfectly of the Nature of Birdlime, the more they ſtir and flutter in it, the faſter they are caught.

So that this ſorry Evaſion being of the ſame piece with *Tranſubſtantiation* it ſelf, or rather an Aggravation of Contradiction, I ſhall ſet it aſide as if it had never been, and proceed to my intended Demonſtration.

We have not in our Minds a clearer and brighter firſt Principle than this is, *That nothing can be preſent and abſent from the ſame Subject at the ſame time.* Now the Mark of IHS is Preſent to Chriſt's Body, being imprinted upon it, and at

the ſame time it is Abſent from the ſelf-ſame Body, having, inſtead of IHS, a Crucifix upon it; and therefore the Mark of IHS, is Preſent to Chriſt's Body, and Abſent from the ſelf-ſame Body at the ſame time, which is Impoſſible. *Q. E. D.*

Again, God's Body in Form of Bread is not God's Body in Form of Wine; for if it were, then the From of Bread, and the Form of Wine would be the ſame; Wine would be Bread, and Bread would be Wine, that is to ſay, Bread would be Not Bread. But according to the Papiſts, God's Body in Form of Bread, is God's Body in Form of Wine, that is to ſay, Bread is not Bread, which is Impoſſible. Which was to be Demonſtrated.

7. The laſt Head of Contradictions ariſe from this part of the Doctrine of *Tranſubſtantiation*, which ſays, " That when the Subſtances of " Bread and Wine are aboliſhed, and wholly " ceaſe to be, ſtill all the Accidents of Bread " and Wine are ſeen to remain without any Sub- " ject at all. For the Subſtances of Bread and " Wine are departed and gone, and theſe Acci- " dents cannot cleave and be united to the Body " and Blood of Chriſt, and therefore it remains, " That in a Supernatural way they muſt ſubſiſt " of themſelves." This is their own infallible Doctrine. *Trid. Catech. de Euch. Sect.* 25. & 44. In which few Words there is plenty of Contradictions.

For (*1ſt*,) I ſhall demonſtrate, That Accidents ſubſiſting without a Subject, are Subſtances, that is to ſay, are not Accidents. And becauſe the Papiſts themſelves are ſenſible how Abſurd and Impoſſible

poſſible this Doctrine of theirs is, therefore they fly to Miracle and Omnipotency, which is no Refuge nor Sanctuary for Contradictions and Impoſſibilities, as we have already ſhewn.

Now the very Eſſence of an Accident is to ſubſiſt in a Subject, and the Eſſence of a Subſtance is to ſubſiſt of it ſelf without a Subject; ſo that if God by his Omnipotency ſhould make an Accident to ſubſiſt of it ſelf without a Subject, he would give one and the ſame ſingle thing two contrary Natures: Whereby the ſame thing would be what it is, and would not be what it is; it would ſubſiſt in a Subject, and not ſubſiſt in a Subject at the ſame time, which is Impoſſible. *Q. E. D.*

I have been beholden to the great Philoſopher *Des Cartes*, a Man of their own Communion, for this Demonſtration, and have gathered it out of his Anſwer to the fourth and ſixth Objections which were made againſt his Meditations, and out of his Notes upon the *Programma* of *Regius*, as I ſuppoſe. And it has been heretofore no ſmall Diverſion to me to ſee how the Papiſts ſtood on Tiptoe, when that great Reſtorer of Natural Knowledg appeared, expecting whether his new Philoſophy would favour their old Tranſubſtantiation. But when they found that he was not a Man for ſubſtantial Accidents, and ſuch kind of Contradictious Stuff, Dr. *Arnault* of the *Sorbonne*, puts it home to him in the fourth Objections, and tells him, That according to his Philoſophy, the Doctrine of the Church concerning the Sacrament of the Altar could not remain ſafe and ſound; becauſe it is of Faith, That the Accidents in the Sacrament remain without a Subject;

whereas Monſieur *Cartes* ſeemed to hold, (for he had not as yet ſpoke out, nor expreſſed himſelf fully in that matter,) That Accidents are inſeparable from a Subject, and that a Body, and the Affections of that Body could not ſubſiſt apart, nor be made to exiſt ſeparately by an Infinite Power. Wherefore Monſieur *Arnauld* prays him to take great care, leſt that while he is proving a God, and the Immortality of the Soul, he ſhould endanger that Faith by which himſelf hoped to be ſaved.

Here *Cartes* was beſet, and forced to declare himſelf, and therefore was put upon his Invention, which was firſt to contrive a way of ſolving the Appearances of Bread and Wine which are in the Sacrament, by a new Hypotheſis of the Superficies; which he told them he ſhould more fully make out in his *Phyſics:* And when he had thus firſt entertained them with a new Hypotheſis, then he ſhews them what Impoſſible Abſurdities real Accidents are, and how full of Repugnancy and Contradictions; and that theſe Contradictions made Men Diſſenters from the Church of *Rome* And then he concludes, That he hoped the time would come, when the Divines of that Church would hiſs the Doctrine of Real Accidents out of the World, as an unreaſonable, incomprehenſible, and unſafe Doctrine to be believed; and that his Superficies would be embraced inſtead of it, as certain and indubitable. Monſieur *Arnault* was a Man of ſenſe, and therefore I doubt not but he let fall his Ears at this Anſwer. And the *Paris* Divines ſent *Cartes* word afterwards in their ſixth Objections, *Scruple* the 7*th*, That they did not underſtand his Superficies, and

and knew not what to make of it: And that though he put them in hope that he would make things plainer in his *Phyſics*, yet they were inclined to believe they ſhould never part with their old Opinion concerning Accidents, for his new one.

But though they were of this mind, yet we find a very conſiderable Perſon, *Epiſt. Vol.* 2. *Epiſt.* 3. who had better Thoughts of it, and ſays, That he had happily ſhewn how the Inſeparableneſs of Accidents from a Subſtance, might be conſiſtent with the Sacrament of the Altar; but then he deſires to know of *Cartes*, whether he had bethought himſelf of a way to reconcile another part of his Philoſophy with Chriſt's Body, being without Local Extenſion upon the Altar; for otherwiſe he would expoſe to great Peril the moſt ſacred thing in the World. Upon this *Cartes* ſtops ſhort, and does not care to give any thing more concerning the Sacrament under his Hand, but offers to meet him if he pleaſes, and to tell him his Conjectures by word of Mouth, *ibid. Epiſt.* 4.

And was not this a pleaſant way of proceeding? Which is in effect as if they had ſaid, Sir, You are a great Philoſopher of our own Church, you know we hold the Doctrine of *Tranſubſtantiation*, and you your ſelf hope to be ſaved by it; ſee therefore what can be done for it, pray make it as reaſonable as you can. It is like the Comical Story of the Woman, who went to *Rabbi Buſy*, and prays him to make the eating of *Pig* as lawful as he can. And is it not likewiſe a neat turn, to quiet them with his Doctrine of the Superficies?

Now

Now the Superficies is much such another *Rationale* of *Transubstantiation*, as the following Argument is a Proof of Purgatory. If there be one whose Words are recorded in Scripture, who when he died went neither to Heaven nor Hell; then there is such a middle-place as Purgatory. But there is one whose Words are recorded in Scripture, *&c.* *Ergo.* I have seen a Papist catch at this Syllogism very greedily, and as impatient to know who that one was, as if he would presently have gone a Converting with the Argument. But he was as blank when he was told that it was *Baalam*'s Ass, as I fancy Dr. *Arnault* was, when he had read and considered the long Story of the Superficies; which, I believe, never yet drew one of those back again to the Church of *Rome*, whom *Cartes* complains the Doctrine of real Accidents drove away.

2. This Proposition, Nihili nullæ possunt esse Affectiones, *That Nothing cannot possibly have any Qualities or Affections*, is a Necessary and Everlasting Truth; and it is so clear and self-evident, that all Words and Discourse about it would but darken the Natural Light which is in it. Now a Wafer, or singing Cake, is an extended, round, white Substance, having all the Qualities and Affections of Bread; and when this Substance * wholly ceases to be, it is nothing. But if the Extension, Roundness, Whiteness, and all the bready Qualities of it still remain, then at the same time there do remain the Extension, the Roundness, the Whiteness, and the Bready Qualities or Affections of Nothing, which is Impossible.

* Sect. 25. ut Omnino esse desinant.

And

And that Nothing, whoſe Extenſion, Roundneſs, Whiteneſs and Bready Qualities are ſtill remaining, is an extended, round, white and bready Nothing; which are ſo many Contradictions and Impoſſibilities. *Q. E. D.*

I ſee that I muſt either break off Abruptly, or never have done. For I find the dividing of the Accidents of a Wafer into three Parts, which is one of the Operations performed in the Maſs; and with the ſelf-ſame Diviſion, the dividing of Chriſt's Body into three Wholes; and many more of their Abſurdities coming thick into my Head; and therefore I will here conclude in time.

All theſe Demonſtrations hitherto are Arguments to all Mankind. I have now an Argument or two *ad Hominem*, or to the Papiſts themſelves.

And *1ſt*, By their own Infallible Doctrine of Concomitancy I ſhall demonſtrate, That there has been never a God's Body, as they call it, upon Earth theſe 1600 Years; provided they will allow me, Firſt, That Chriſt's Body has been in Heaven theſe 1600 Years. And *2ly*, That Heaven and Earth are different and diſtant Places. I reckon that Infallibility her ſelf, either has granted me both theſe *Poſtulata* already, in theſe following Words, *Tr. Cat. de Euch. Sect.* 37. *But it is plainly Impoſſible, That the Body of Chriſt ſhould be in the Sacrament, by coming out of one place into another, for ſo it would come to paſs, that the Body of Chriſt would be Abſent from its Seat in Heaven*; (Now I preſume, if it has not been abſent from its Seat in Heaven, to come and be preſent in the Sacrament theſe 1600 Years, it has not

not been abſent upon any other Account:) Or elſe I reckon that becauſe the things demanded are very reaſonable, ſhe will not now ſtick at the granting of them. Now the Rule of Concomitancy is this, *Tr. Cat. de Euch. Sect.* 33. Si enim duo aliqua inter ſe reipſa conjungantur, Ubi unum ſit, ibi alterum etiam eſſe neceſſe eſt. *If any two things are really joined together, where the one is, there of Neceſſity the other muſt be alſo.* That is to ſay, it is impoſſible for it to be in any other Place. But no two things in the World are more really joined together, than one and the ſame thing is with it ſelf: and if it were not ſo, no one thing could be really joined to another. The Union of one and the ſame thing with it ſelf, is the moſt cloſe and intimate that can be, and conſequently the Concomitancy muſt be the ſtricteſt. Nay the very Reaſon, Ground, Bottom, and Foundation of the Rule of Concomitancy is this, Becauſe from two ſingle things really joined together, there reſults one Compound. The Union is the Cauſe of the Concomitancy, becauſe it is impoſſible for the ſame thing to be divided from it ſelf. So that if two things which are really joined together, muſt always of Neceſſity keep company together, then it is utterly impoſſible for one and the ſame thing to ſtraggle from it ſelf, but it muſt ever be its own Individual Companion.

From theſe Premiſes I ſay, That Chriſt's Body having been in Heaven theſe 1600 Years, if in that Space of time it has been upon Altars here on Earth, then it has not been at the ſame time where it has been, but it has broken the Rule of Concomitancy, and has ſtrangely ſtraggled from it ſelf; which is impoſſible. *Q. E. D.*

I have ſtudied with all the Application of Mind of which I am capable, to forecaſt in my Thoughts what fault the Papiſts would find with any of the former Reaſonings, or with this laſt in particular, and cannot foreſee nor imagine any. For though we ſhould allow Chriſt's Body to be *Independent of Place*, or to have any other impoſſible Prerogatives which they liſt to invent, yet ſtill this Body muſt be ſubject to the Rule of Concomitancy, becauſe they themſelves are forced to make uſe of it, to prove the Body of Chriſt is under the Species of Wine, and the Blood of Chriſt is under the Species of Bread; and it is the only Proof they have. Now if of neceſſity the Body muſt be by Concomitancy where the Blood is, then by an antecedent Neceſſity the Blood muſt be where the Blood is; for the Blood's being there, is the cauſe of the Bodies being there likewiſe. So the Body being under the Form of Bread, is the reaſon that the Blood is there alſo; but then to be ſure the Body muſt be there. From whence, as I ſhewed before, it undeniably follows, That Chriſt's Body is only in Heaven, or elſe it is not where it is; which overthrows the very Foundation of Concomitancy.

2. The Second Argument ſhall be drawn from their Form of Conſecration, *For this is my Body*, being the words of our Saviour from whence they have wreſted the Doctrine of Tranſubſtantiation. Now to give them a Samplar of their own, and to ſhew them how they themſelves interpret Scripture, I ſay that it appears by the very words of Conſecration, That the Prieſt himſelf is alſo Tranſubſtantiated; for the Body is Chriſt's, and yet the Prieſt ſays it is *My Body*, which cannot be

be true, unleſs the Prieſt and Chriſt be the ſame: And that cannot be, but by an admirable Change and Converſion, which the Holy Catholick Church has conveniently and properly named Tranſubſtantiation. No, ſay the Papiſts in great anger, There is no ſuch Change at all, for the Prieſt only ſtands for Chriſt, and * ſuſtains his Perſon; he only repreſents him in that Action, and is in Chriſt's ſtead; ſo that we are not to look upon the Prieſt in that ſolemn Action as Friar *John*, but as Chriſt himſelf. And therefore the Prieſt may ſay with Truth, this is *My Body*, though literally and properly, and in ſtrictneſs of Speech, it is *Chriſt's Body*, and not *His*. To which I again reply. Why this is the very Expoſition of theſe words of our Saviour, for which the Hereticks have all along been burnt, namely, This Bread ſtands for my Body, and repreſents it in this Action; it is inſtead of my Body, and bears the Character of it; and you are not ſo much to conſider it as Bread, but to look upon it as the Repreſentation of my Body, which is given for you. And therefore with Truth I can ſay it is my *Body*, though Literally and Properly, and in ſtrictneſs of Speech, it is *Bread*, and not my *Natural Body*.

* Sect. 82. Perſonam ſuſcipiunt Perſonam gerens.

Now therefore let the Papiſts give or take. Either the Bread is not Tranſubſtantiated; or if it be, by virtue of the ſelf-ſame words the Prieſt is Tranſubſtantiated too. For every word in the Prolation with one Breath, (except the word *Enim*, Sect. 20.) does Operate as well as Signify, and Does what it ſays, and therefore if the word *Corpus* be effectual to make it a Body, then the word *Meum* makes it the Prieſt's Body. The Wit of Man cannot find an Evaſion, and I doubt not

not but I am able to maintain this Argument against all the Popiſh Prieſts in the World. For all the Advantage lies clearly on the Proteſtant Side. For our Saviour viſibly took Bread, and gave it the office of repreſenting him, and *made it the Figure of his Body*, as *Tertullian*'s word is: He erected it as a ſtanding Memorial to be uſed in *Remembrance or Commemoration of him*, as St. *Luke*'s word is; *To ſhew forth his Death till he come*, as St. *Paul* ſpeaks. 'Tis true, he commanded his Diſciples to repeat the ſame Action, and to do as he had done; But where did he bid the Prieſt to perſonate him? That he gave us the Bread by the Name of his *Body*, Three of the Four Goſpels witneſs, and by the name of his *Broken Body*, St. *Paul* witneſſes; But where did he ever ſay, That he himſelf would always ſacrifice himſelf by the Prieſts Hands, and ſay, *Hoc eſt Corpus meum*, to the end of the World, by the Prieſts Mouth? And further, There is not one word which the Papiſts have ſaid in behalf of the Bread being Tranſubſtantiated, but holds as ſtrongly for the Prieſts being Tranſubſtantiated; which makes full as much for the Dignity and Majeſty of the Sacrament, for the abaſing and mortifying of our deceivable Senſes, and for the improving and exalting our Faith, and making it meritorious, as the other can.

We have gained ſuch conſiderable Advantages by the foregoing part of our Diſcourſe, that now we are able to tread the Doctrine of Tranſubſtantiation under our Feet. For having demonſtrated the Impoſſibility of it, we have thereby demonſtrated, that though Heaven and Earth ſhould paſs away, yet that Doctrine can never be True.

We

We have likewiſe at the ſame time Demonſtrated the Proteſtant Expoſition of thoſe words of our Saviour, *This is my Body*, to be the true and neceſſary Senſe of them; for either there is a Change of the Bread into the Body of Chriſt, or there is not: But becauſe ſuch a Change is an utter Impoſſibility, as we have abundantly proved, therefore it remains, That the Proteſtant Doctrine, which aſſerts there is no ſuch Change, is demonſtrably True. We have alſo made it as clear as the Light, That neither the *Letter* of a *Divine Revelation*, nor the pretence of an *Infinite Power*, nor any thing in the World can ſupport one ſingle Contradiction; becauſe if one ſingle Contradiction could ſtand, it would deſtroy the very Being of God himſelf, and deprive the World of the Adorable Object of all Religion. For ſuppoſing it *Impoſſible for a Being of neceſſary Exiſtence to exiſt*, which is but ſuppoſing a Contradiction, and we have immediately loſt the Author of all Divine Revelation: And not only ſo, but the whole Univerſe likewiſe muſt preſently ſink into Nothing, or rather indeed it could never have been at all.

But more particularly we ſhall find the Benefit of the former Demonſtrations in the ſhort remainder of our preſent Diſcourſe, for they will add to what we have further to ſay againſt Tranſubſtantiation all the force and ſtrength which Demonſtration can give. *Coſterus* the Jeſuit acknowledges, (and I ſuppoſe all Papiſts with him) that *If the Bread be not changed into the Body of Chriſt, the Worſhip of the Hoſt is groſs Idolatry*; But we are paſt all *Ifs* and *Ands*, and have Demonſtrated that there can be no ſuch Change of the Bread into Chriſt's Body: And conſequently

we

we have Demonſtrated, that the Papiſts in worſhipping of the Hoſt, are guilty of groſs Idolatry, and the Beſt Friends they have in the World cannot free them from it. So likewiſe it can be no longer a Moot-point, or a diſputable matter, whether it be Criminal to call the Hoſt their *Lord God, their Maker, their Former, and their Creator*; when we have Demonſtrated that it cannot be ſo, and that it is only a bit of Bread; and to affirm Bread to be a God, if it be not Blaſphemy, it wants a name in our Language. In ſhort, That can never be a Divine Myſtery which is not in a poſſibility of being a Divine Truth: And conſequently the *Myſtery* and *Miraculouſneſs* of *Tranſubſtantiation*, which has been the old and dark ſtrong-hold of Popery, is utterly demoliſhed: And the Papiſts having loſt that ſhelter, not only all the Abſurdities of their Belief concerning it will fall upon them with their whole weight, but alſo all their abſurd Practices in reference to it, to which I ſhall now proceed.

2. The ſecond General Head is of *Practical Abſurdities*, by which I mean ſuch unreaſonable and unworthy Actions, as are done by the Papiſts in purſuance of their Doctrine of *Tranſubſtantiation*. And here I can by no means charge them with eating their Maker, or eating Man's Fleſh, and drinking Man's Blood in the Sacrament: For I have ſhewn it to be impoſſible for them to do either of theſe. But yet becauſe they intend and profeſs to do both, perhaps the guilt is no leſs than if they really did them. And the Abſurdity of their Practice in this behalf is very equally matched with the Abſurdity and Contradictiouſneſs of

their Belief. For as they hold the Sacrament to be the Natural Body of Chriſt, and yet ſay it is in ſeveral Places at once, and is made at ſeveral times, and is in the Form of Bread, whereby it appears to be not the Natural Body of Chriſt, but a piece of Bread; wherein they ſay and unſay at once: So likewiſe they worſhip and ſerve, and pray to that which I have Demonſtrated to be a bit of Bread, as if it were a God, and immediately they undo all that they have done, and treat him not at all like a God, but eat him up as if he were a bit of Bread. So alſo they ſay expreſly, That the common Nature of Mankind abhors the eating of Man's Fleſh, and drinking of Man's Blood, and yet they eat and drink that, of which they ſay they have greater Aſſurance that it is Man's Fleſh, and Man's Blood, than the Teſtimony of all their Senſes can give them.

But omitting theſe things, and the great Indignity which is offered to our bleſſed Saviour by ſuch like Practices, I ſhall firſt, take notice of their Idolatry in worſhipping a piece of Bread as if it were God himſelf. And this Practice is unavoidable Idolatry, if the Doctrine of *Tranſubſtantiation* ſhould chance to be falſe: And if it be not falſe, then a Thouſand Millions of Contradictions muſt be all of them true. So that if the Apoſtles rent their Clothes, when the *Lycaonians* ſaid that the *Gods were come down in the Likeneſs of Men*, and were going to give them Divine Honour; ſurely they would hardly ſpare their Fleſh, but rend that too, if they ſhould be ſhewn more than an Hundred God-Almighties together in the *Form of Bread*, and ſhould ſee Divine Worſhip paid to them: Eſpecially, ſince the Apoſtles Evangelized Men to

turn

turn away from Idolatry to the Living God who made Heaven and Earth; if moreover the Papiſts ſhould plead Goſpel for their Idolatry, and ſay that they were Evangelized into it. I have often thought what St. *Paul* and *Barnabas* would have ſaid and done in that caſe. But what they then cried out and ſaid to the *Lycaonians*, *Sirs, why do ye theſe things? For we are Men of like Paſſions with you*; methinks the Hoſt it ſelf ſays as loud every day to the Papiſts: 'Sirs, *why do ye* 'theſe things? For I am no Object of Worſhip, 'but like another piece of Bread. I have all the 'Properties, and am ſubject to all the Caſualties 'of any other bit of Bread: For either I am pre-'ſently eaten & ſwallowed down as any other Bread 'is, or elſe if I be kept, I grow ſtale and mouldy. 'I am put into a Box for fear of Miſchances, for if 'the Mouſe gets me, I am gone. Alas, I am Bread, 'I am no God. Thus to my Apprehenſion the Hoſt it ſelf continually cries out and reaſons with them. And Oh! would to God that they would conſider to as good purpoſe as the *Lycaonians* did! I ſhould be content to endure great Hardſhips to ſee that Happy Day.

2. The Reproach which is done to our Saviour in the worſhipping of the Hoſt is intolerable. For would it not be an unſufferable affront to the Majeſty of earthly Princes, to take a Bundle of Rags, and place it in the Throne, and ſerve it upon the Knee, and cry, God ſave the King, and treat it in every reſpect like a Crown'd Head; and to deſtroy every good Subject that would not join in this contumelious Pageantry? And is it nothing for the Great God of Heaven to be uſed in a more reproachful manner? For I appeal to all Mankind,

conſidering the infinite Diſtance there is betwixt the Perſons, whether it be not a leſs Scorn and Indignity to ſet up a King of Clouts, than a Breaden God? A contemptible Crumb of Dough, which is Kneaded, and Baked, and Croſſed, and Muttered into the moſt High God, God over all, Bleſſed for evermore?

I might deſcend to many more Particulars, and enlarge upon them, but this has already been done by Learneder Hands, and therefore I ſhall only mention the following abſurd Practice.

3. They Imprint I H S upon their Idol, to fortify Mens Imaginations, and to poſſeſs them with a Belief, that it is Really *The Saviour of the World:* Whereas, by the vaſt number of Better Chriſtians than themſelves, whom they have all along ſacrificed to it, one would ſooner take it to be *Moloch.* For in this ſmall Kingdom there were more in number (and thoſe Perſons of whom the World was not worthy) who *paſſed through the Fire* upon the account of Tranſubſtantiation, than for ought appears ever did to that Ancient Abomination in all parts of the World.

And now, *O ye Papiſts,* I have diſcharged my Conſcience; for it has troubled me that I had not long ſince laid theſe things plain and open before you: And if I knew how to incline you to conſider them, I would not think much to kneel down at your Feet. But if you will not conſider them with that evenneſs of Mind which is always neceſſary to Conviction, but rather will conſider them with that Prejudice and Indignation which ſhall put you upon Contradicting and Objecting, and uſing all your Subtilties and Evaſions; then I beg

of

of you to do this throughly, and ſpare me not. For I have written this Diſcourſe only for the Honour of God, and out of love to Truth, which never loſes any thing by being Tried and Examined, but ſtill comes the brighter out of the Fire. It is the Cauſe of God my Saviour who died for me, and I am willing to ſpend the remainder of my Days in it, or lay down my Life for it, even which of the two He ſhall pleaſe.

And as for you, *O ye Proteſtants*, you have great Reaſon to bleſs God, that you were born into the World ſince the Reformation; whereby you enjoy the Benefit of having God's own Book in your own Vulgar Tongue: And thereby are taught to know God and his Creatures aſunder, and have learnt to diſtinguiſh our Saviour Chriſt from his Sacraments, and to know your Maker from a Bit of Bread. Who have the Advantage of reading God's pure Word, without either *Romiſh* Comments or *Rhemiſh* Annotations which overthrow the Text. Who are allowed to ſee with your own Eyes, That if Scripture ſhould be ſo forced and wreſted as the Papiſts have uſed it in this caſe, then we muſt all be *Anthropomorphites*, and either believe that God is of *Human Shape*, or elſe give him the *Lye* I know not how oft. For the Right Hand of God, and many other Bodily parts of him, are ten times oftner aſſerted in Scripture, than *This is my Body*. If the Papiſts ſay, That the Scripture in affirming that God is a Spirit, does ſufficiently rectify all ſuch blockiſh Miſtakes; I ſay ſo too: And withal, that our Saviour has done abundantly more to prevent and foreclose the no leſs Blameable Miſtake concerning Tranſubſtantiation. For after

he had called the Cup his *Blood*, he afterwards again called it *the Fruit of the Vine*; and after his Reſurrection it ſelf, he gave his Diſciples this Teſt to judg and diſcern his Body, and to know it by, *Luke* 24. 39. *Behold my Hands and my Feet, that it is I my ſelf: handle me and ſee: for a Spirit hath not Fleſh and Bones, as ye ſee me have.* From whence we are bound to conclude, That where we cannot ſee Hands and Feet, where we cannot ſee and feel Fleſh and Bones, where we cannot handle and ſee Chriſt's Body, there it is not he himſelf: Well may there be ſome Sign, or Token, or Memorial of his Body, but it cannot be *he Himſelf.* I ſhall not ſtand to enquire whether this be the Criterion to know Human Bodies from thoſe Bodies which Angels heretofore aſſumed; but we are ſure that theſe are Infallible Marks to know our Saviour's Body by, and that is all our preſent Buſineſs.

But as for the Noiſe they have lately made about our Saviour's ſurprizing the Diſciples, and entring into the room, *when the Doors were ſhut*, there never was any thing more incongruous than the Senſe which the Papiſts have put upon that place, as if our Saviour had *paſſed through the Doors.* For there were two things, as appears by the Scripture, which diſturbed the Diſciples; Firſt, That a Perſon ſhould come into the Room without knocking or giving them any warning, when they had made all faſt, and kept themſelves cloſe *for fear of the Jews:* And the Second was, That he entred in ſuch a manner as made them apprehend him to be a *Spirit.* Now how did ever Angels or Spirits enter into a Room, or St. *Peter* come out of Priſon under the Conduct of an

an Angel, but by the Doors opening before them of their own accord, and ſhutting again after them? As in the caſe of all the Apoſtles, where the Officers *found the Priſon ſhut with all Safety*, Acts 5. 23. And I never yet heard or read of Angel or Spirit, which entred a Room through Crannies or Keyholes, or through Inch-boards. But let that be as it will, if our Saviour had entred in any ſuch manner, it had abſolutely overthrown the Criterion which he gave them at the ſame time to judg of his Body, and to demonſtrate that he was not a Spirit. For common ſenſe would have taught the Diſciples to reply, It is true indeed, whatever you are, Man or Spirit, that you have now a groſs Human Body, and we cannot deny it; but that, it ſeems, is only when you pleaſe, for you had not ſuch a one a while ago, when you were pleaſed to come in at the Keyhole; whereas there was nothing at all of this, but they knew and owned him, and were glad to ſee the Lord. But to conclude, Is not this a very pertinent Proof of Tranſubſtantiation, when the Doctrine of Tranſubſtantiation aſſerts a thing quite contrary to the *Paſſing through Doors?* For it aſſerts that our Saviour's Body is preſent in a Room, not by being tranſlated, or by paſſing out of one Place into another, but by being produced in all freſh Places, and by being *within Doors*, and *without Doors*, at the ſame time.

In ſhort, *O my Proteſtant Country-men*, You ſee what Infinite Reaſon there is, that you ſhould for ever renounce Tranſubſtantiation; for otherwiſe you owe your Saviour but little Service, if you will not do him ſo much Right as to ſay, *That*

He is not a Bit of Bread. And there is the ſame Reaſon that you ſhould renounce that Church, which employs her Infallibility in contradicting the plaineſt Scripture; in defacing thoſe Eternal Truths which are deeply engraven upon the Minds of Men; and in doing the utmoſt Diſhonour to our Saviour, by making his Religion the ſcorn of Mankind. What *Averroes* ſaid is recorded by Papiſts; and is too well known to be repeated upon this occaſion; and for my part I ſhould take it much more patiently to be forced to believe that I my ſelf am a Wafer, than that a Wafer is my God. So that the Bleſſed Martyrs were infinitely in the right, to ſtake down their Lives againſt this Doctrine; for they plainly ſaw that it was not a Moot-Point, or a diſputable Matter, (againſt which no wiſe Man would lay down an Hair of his Head) but they ſaw that it was a bottomleſs Pit of Falſhood, which ſwallows up all the Natural and Theological Verities which ever came from God. And he that dies for ſo much important Truth, moſt certainly dies for God. You ſee moreover that the Papiſts are very ill holpen up, when they have recourſe to the Almighty Power of God, to ſupport their Doctrine of Tranſubſtantiation: For, for that very Reaſon, becauſe he is Almighty, he is Infinitely removed from the Imperfection of making an endleſs Number of Impoſſible Falſhoods. Shall that Nonſenſe and Inconſiſtency, which it is a very great Imperfection even in imperfect Creatures to *affirm*, be a Perfection to *make?* No certainly; For the farther any thing is from Truth, the farther it is from God. Laſtly; You ſee what a thick and palpable Darkneſs overſpreads the Papacy, when

when you, through the undeſerved diſtinguiſhing Mercy of God, have Light in your Dwellings. You are Happy, if you know your own Happineſs, and are not weary of it. While you have the Light, rejoice in it, and walk worthy of it, and then God will continue it to you and to your Poſterity. *So be it.*

THIS

THIS Paper was firſt made publick in *April*, 1688, and afterwards procured a Licenſe in *July*, but that could not ſecure it from being ſeized by Order from the Lord *Sunderland*. The Union of Proteſtants (which may eaſily be attained by laying aſide thoſe indifferent things which have made all our Differences, and by pulling down the Partition-wall) is a Bleſſing which I doubt not is reſerved to compleat the Happineſs of this preſent Reign.

The Way to Peace amongſt all Proteſtants;

Being a Letter of Reconciliation ſent by Biſhop Ridley *to Biſhop* Hooper.

With ſome Obſervations upon it.

To my dear Brother, and Reverend fellow-Elder in Chriſt, John Hooper, *Grace and Peace.*

3. *Vol. Book of Martyrs in* Hooper's *Life.*

MY dearly beloved Brother, and fellow-Elder, whom I reverence in the Lord, pardon me, I beſeech you, that hitherto ſince your Captivity and mine I have not ſaluted you by my Letters: whereas I do indeed confeſs I have received from you, (ſuch was your Gentleneſs) two Letters at ſundry times: but yet at ſuch time as

I

I could not be ſuffered to write unto you again: or if I might, yet was I in doubt how my Letters might ſafely come unto your Hands. But now my dear Brother, foraſmuch as I underſtand by your Works, which I have but ſuperficially ſeen, that we thorowly agree and wholly conſent together in thoſe things which are the Grounds and ſubſtantial Points of our Religion, againſt the which the World ſo furiouſly rageth in theſe our days, howſoever in time paſt in certain By-matters and Circumſtances of Religion, your Wiſdom and my Simplicity I grant hath a little jarred, each of us following the abundance of his own Senſe and Judgment: Now I ſay, be you aſſured, that even with my whole Heart, God is my witneſs; in the Bowels of Chriſt I love you in the Truth, and for the Truth's ſake, which abideth in us, and as I am perſwaded ſhall by the Grace of God abide in us for evermore.

And becauſe the World (as I perceive, Brother) ceaſeth not to play his Pageant, and buſily conſpireth againſt Chriſt our Saviour, with all poſſible Force and Power, exalting high things againſt the Knowledg of God: let us join Hands together in Chriſt, and if we cannot overthrow, yet to our power, and as much as in us lieth, let us ſhake thoſe high Altitudes, not with Carnal but with Spiritual Weapons; and withal Brother, let us prepare our ſelves to the Day of our Diſſolution, by the which after the ſhort time of this bodily Affliction, by the Grace of our Lord Jeſus Chriſt we ſhall triumph together with him in Glory.

I pray you Brother ſalute in my Name your Reverend fellow-Priſoner and venerable Father, *D. C.* by whom ſince the firſt Day that I heard of his

his moſt godly and fatherly conſtancy in confeſſing the Truth of the Goſpel, I have conceived great Conſolation in the Lord. For the Integrity and Uprightneſs of that Man, his Gravity and Innocency all *England* I think hath known long ago. Bleſſed be God therefore, which in ſuch abundance of Iniquity and decay of all Godlineſs, hath given unto us in his reverend old Age ſuch a witneſs for the Truth of his Goſpel. Miſerable and hard-hearted is he, whom the Godlineſs and conſtant Confeſſion of ſo worthy, ſo grave, and ſo innocent a Man will not move to acknowledg and confeſs the Truth of God.

I do not now, Brother, require you to write any thing to me again, for I ſtand much in fear leſt your Letters ſhould be intercepted before they come to my Hands. Nevertheleſs, know you that it ſhall be to me great Joy to hear of your Conſtancy and Fortitude in the Lord's Quarrel. And albeit I have not hitherto written unto you, yet have I twice (as I could) ſent unto you my Mind, touching the matters which in your Letters you required to know. Neither can I yet, Brother, be otherwiſe perſwaded: I ſee methinks ſo many Perils, whereby I am earneſtly moved to counſel you not to haſten the publiſhing of your Works, eſpecially under the Title of your own Name. For I fear greatly leſt by this occaſion both your Mouth ſhould be ſtopped hereafter, and all things taken away from the reſt of the Priſoners, whereby otherwiſe, if it ſo pleaſe God, they may be able to do good to many. Farewel in the Lord, my moſt dear Brother, and if there be any more in Priſon with you for Chriſt's Cauſe, I beſeech you, as you may, ſalute them in my Name. To

whoſe

whoſe Prayers I do moſt humbly and heartily commend my ſelf and my fellow-Priſoners and Captives in the Lord. And yet once again and for ever in Chriſt, my moſt Dear Brother, farewel.

N. Ridley.

Some Obſervations upon the foregoing Letter.

THere cannot be a more bleſſed Work than to reconcile Proteſtants with Proteſtants. And a Man would think it ſhould be one of the eaſieſt, becauſe we are able to ſay to them, as *Moſes* did to the two contending Iſraelites, *Sirs, Ye are Brethren, why do ye wrong one to another?* The meekeſt Man in all the Earth took another courſe with the Egyptian; but as for Brethren, he endeavoured all he could to ſet them at one again. This is the only Deſign of this Paper, in laying before you the Example of two Proteſtant Biſhops, who wiſely found out the way to put an happy Period to their unhappy Differences: Which are the very ſame as have been ſince taken up by Proteſtants again, after theſe two good Men had laid them down. In the ſtrugglings of *Ridley* and *Hooper* there were two Nations ſtrugling in the Womb, the two great Parties of the Conformiſts and Nonconformiſts: For thoſe two Perſons differed about the ſelf-ſame matters as we do now; the eſtabliſh'd Ceremonies, the dreſs of Religion, certain by-matters and circumſtances of Religion, which *Hooper* the Nonconformiſt could not comply with; and *Ridley* the Conformiſt, becauſe they

they were according to Law, inſiſted upon and would not abate. So that in their old Differences, we find exactly our preſent Diſtemper: And therefore in their Cure, why ſhould we not alſo find our own Remedy? It is an Approved Remedy; it cured Men who thought one another ſuperſtitious and impoſing on one ſide, and ſtubborn and intolerably wilful on the other ſide; And yet they came afterwards to believe one another to be, as they really were, upright Men on both ſides. We have the Receipt in theſe few, but very weighty Words. *But now my dear Brother, forasmuch as I underſtand by your Works, which I have but ſuperficially ſeen, That we throughly agree and wholly conſent together in thoſe things which are the Grounds and ſubſtantial Points of our Religion, againſt the which the World ſo furiouſly rageth in theſe our Days, Howſoever in time paſt in certain By-matters and Circumſtances of Religion, your Wiſdom and my Simplicity, I grant, hath a little jarred, each of us following the Abundance of his own Senſe and Judgment: Now I ſay, be you aſſured, that even with my whole Heart (God is my Witneſs) in the Bowels of Chriſt, I love you in the Truth, and for the Truths-ſake, which abideth in us, and as I am perſwaded, ſhall by the Grace of God, abide in us evermore.*

1. The firſt Conſideration which ariſes from theſe words, is this, That the Agreement there is amongſt Proteſtants in the main matters of Religion, ſhould drown and extinguiſh all leſſer Differences. The Subſtance of Religion which we all hold, ought in reaſon to have more Power to unite us, than all the by-matters and Circumſtances in the World to divide us. We have all but

but one Rule of Faith and Life, one Standard of Religious Worſhip and Practice, which is one and the ſame *Engliſh Bible*; And why ſhould we not then all be of one Heart and one Soul? We all believe that there is one God, in oppoſition to Polytheiſm. We believe that this God is to be worſhipped in Spirit and in Truth, in Contradiction to Idolatry; without abſurdly changing the Glory of the Incorruptible God into the Similitude of a corruptible Man, or worſhipping our Maker in form of Bread. We all believe in the Father, Son, and Holy Ghoſt, in whoſe Names we are baptized. We are all taught of God to hope for everlaſting Happineſs through the Merits of our only Redeemer, Mediator, and Advocate *Jeſus Chriſt* the Righteous, who is the Author of eternal Salvation to all thoſe that obey him. We are all aſſured by many Infallible Proofs, that he is gone to Heaven, to prepare a place for all his true Diſciples and Followers; And that the Heavens muſt contain him till the Reſtitution of all things: And that therefore he is not in any Tabernacles or Boxes here below. We all know aſſuredly, That in every Nation he that feareth God and worketh Righteouſneſs, is accepted of him; And that the Church of God is not now limited or confined to the *Jewiſh*, or to any other Nation, but is truly Catholick and Univerſal.

We all believe the two future States of Heaven and Hell, for the Juſt and for the Unjuſt; and neither our Books nor we know of any other, nor indeed of any other ſorts of Men; nor do any of us believe one word concerning the Profitableneſs of ſinging for a Soul. In a word, ſince we

we are ſo Unanimous in theſe and many other the moſt important Truths, ſhall we fall out about Ceremonies, about Poſtures and Geſtures, about the Hat and the Knee, about dignifying and diſtinguiſhing Titles, about Garbs or Garments, about Modes and Faſhions, and things which are very far from the Heart, and many removes from the Eſſence of Religion; nay things which are Shadows and meer Nothings when compared with the Subſtantial matters, wherein we are agreed? Nay further, I am bold to ſay we are all agreed in theſe inferiour Matters of Difference, and do not know it. For Inſtance, we are all agreed, That kneeling at the Sacrament is no part of our Saviour's Inſtitution; That kneeling at the moſt ſolemn Prayer that can be, is a fitting Poſture; That kneeling to the Sacrament in Imitation of, or Compliance with the Popiſh Worſhip of the Hoſt, is abſolutely unlawful: And yet we ſquabble, and will not hear one another out, nor underſtand one anothers Meanings; but ſcuffle in the Dark, when we are all Friends, and all of a ſide. In ſhort, all the Diſtance that is betwixt Engliſh Proteſtants, is occaſioned by little Miſtakes and Miſapprehenſions about very little Matters, and ſtill they are ſo much of one Mind even as to the Matters in Difference, that if the Conformiſts thought the Ceremonies Popiſh, they would immediately turn Nonconformiſts; and if the Nonconformiſts did not apprehend them to be Popiſh, they would never have ſcrupled them. So that they both of them plainly mean the ſame thing.

Hooper ſcrupled the Ceremonies under the Notion of Popiſh Ceremonies, and under the ſame Notion

Notion *Ridley* would have hated and rejected them. *Ridley* and the other Biſhops ſaid in Defence of theſe Ceremonies, *That they were ſmall matters, and that the Fault was in the Abuſe of the things, and not in the things themſelves, and that* Hooper *ought not to be ſo ſtubborn in ſo light a matter, and that his Wilfulneſs therein was not to be ſuffered.* And would not *Hooper* himſelf have paſſed the ſame Cenſure upon his own Refuſal, if he had had juſt the ſame Thoughts and Opinion of the Ceremonies? But he thought, that a thing in it ſelf indifferent, but having been abuſed to Superſtitious Purpoſes, could never after be lookt upon as indifferent and innocent; but it muſt of Neceſſity paſs under that Notion which common and corrupt Uſage had put upon it, and that it was ſpoiled, and had utterly loſt its former Indifferency. For which reaſon *theſe Rites and Ceremonies were offenſive to his Conſcience*, as the King's Grant of Diſpenſation to him, by the Advice of the Privy Council, expreſſes it: But *Cranmer* and *Ridley* and the other Biſhops were ſo far determined by the Laws, that the King's Diſpenſation, granted to *Hooper* upon that Occaſion, did not take Place. Nor indeed was it in their Power to admit of it. For being theſe Ceremonies were enacted by Law, and faſtened to the Freehold, and made part of the Eſtabliſhment by the Univerſal Conſent of the Nation, nothing but the ſame Conſent could take them away again.

Now therefore the Nicety of the Difference betwixt them lay in this, Whether Ceremonies which were once indifferent and had been abuſed, might be ſo purged and freed from thoſe Abuſes,

as to become indifferent and fit to be uſed again: And this is a matter ſo hard to be decided, that it muſt be weighed in Gold Scales, where the very leaſt Moment, or even a Man's Breath on the one ſide or the other, is ſufficient to incline the Ballance. For it is with indifferent Ceremonies and Uſages, as it is with Words that are indifferent. The word Ballad was once an innocent and inoffenſive word, and ſignified as the word Song now does; but the word has been abuſed and applied to the meaneſt and moſt raſcally ſort of Poetry, and has for a long time been taken in the worſer ſenſe. Suppoſe therefore that ſome Men deſirous to ſpeak as their Fore-fathers did, who called the Book of *Canticles* the Ballad of Ballads, as reverently as we now call it the Song of Songs, ſhould ſay, That if Authority require that this word be uſed in its firſt and beſt ſenſe, why then we may very lawfully and reverently uſe it in that ſenſe again: Becauſe though the word has been abuſed and ill applied, yet the Fault is in the abuſe of the word, and not in the word it ſelf. And further, that no Man ought to refuſe to read that Book upon this trifling account, becauſe he diſlikes the Title of it: Eſpecially when a publick Law has declared, That the ſelf-ſame is meant by this Title, as if the Diſſenter had had the wording of it himſelf to his own Mind, and had called it the Hymn of Hymns. This is the Subſtance of what *Cranmer* and *Ridley* ſaid.

On the other hand, *Hooper*'s Opinion in this ſuppoſed Caſe was, That though our Fore-fathers had uſed that word very Religiouſly and Reverently, yet it had ſince been ſo corrupted and

and abuſed, and had contracted ſo prophane a Signification, as no Authority could wholly deface, nor could ſo inoffenſively reſtore the word to be uſed in Religious Matters any more, but that ſober Men would always have a Prejudice againſt it. This was *Hooper*'s very ſenſe. He looked upon the reformed Ceremonies as ſtill retaining a Popiſh Tang. But though a Law could not cure his Prejudices, yet that, and the higher Conſiderations of doing Service in the Church of God, did quite over-rule them: And he wiſely complied with thoſe Ceremonies, which if he had been left to his Choice he would rather have forborn.

Obj. But now it may here be objected and ſaid, That when the Clergy of the Church of *England* ſaw that good Men and great Men, and the glorious Martyrs of Jeſus Chriſt, ſuch as *Hooper* was, were offended with theſe Ceremonies, they ſhould have uſed their utmoſt Endeavours to have gotten them diſcharged by Law, as they were impoſed by Law, and not have left them to remain as a ſtanding Offence, and a perpetual Stumbling-block, to all others of *Hooper*'s mind.

Anſw. This I confeſs would be an Objection very much to the Prejudice of the Church of *England*, could it not be truly ſaid, that the Clergy did heartily endeavour to procure this eaſe to ſcrupulous Conſciences, though without Succeſs. For all the eminent Biſhops of *England* in Queen *Elizabeth*'s time, *Sandys*, *Jewel*, *Horn*, *Grindal*, &c. nay Dr. *Cox* himſelf Biſhop of *Ely*, who was the unhappy occaſion of all the Troubles at *Franckfort*, did all of them labour in this point, and could not prevail with the Queen to conſent

to it: As appears by a Heap of their Letters, written to *Bullinger* at *Zurick*, which is ſtill extant. Which being the Remains of thoſe great Men, and ſo noble a Monument of the Church of *England*'s Moderation, is very well worth the going thither to ſee it. But to conclude, make your beſt and your worſt of Ceremonies, they are in *Ridley*'s words, but Circumſtances and by-matters; they are of as little concern to Religion as thoſe Meats, which occaſioned Differences in the Apoſtles times; and they will not bear the Charges of falling out about them, either on the one ſide or on the other.

2. Eſpecially in the ſecond place, when Proteſtants have ſomewhat elſe to do: Or, as *Ridley*'s Words are, *When the World ſo furiouſly rageth againſt the Grounds and ſubſtantial Points of our Religion, in theſe our Days.* Is it a time for us to trouble our Heads with trivial matters, when the Sum and Subſtance of our Religion is in Danger, and lies at ſtake? For have we not lately ſeen the Papiſts laying the Axe to the root of the Tree, and the weekly Repreſenter in particular for ſeveral Weeks ſucceſſively ridiculing and making Sport with our Bible, which is the whole Religion of Proteſtants? Does he not ſay that we have as many Bibles as Heads? that is to ſay, That the Bible it ſelf, without their Infallible Blind Guides to interpret it, is wholly uſeleſs to us, and every Man may as well frame a ſeveral Religion of his own Head, without any Bible at all? Truly if it be ſo uſeleſs and ſo miſchievous a Book as that Author has repreſented it, it is not enough to put a ſtop to the printing of it, but it ought alſo to be prohibited. Do they not daily make Scan-

Scandalous Attempts and Efforts againſt the Trinity of Divine Perſons, Father, Son, and Holy Ghoſt, in whoſe Names we are baptized; only becauſe we will not alſo believe in a Breaden God Almighty? In a word, Do they not endeavour to wreſt all Scripture out of our Hands, becauſe we will not receive their falſe and forged Traditions with the ſame Reverence? Our preſent Buſineſs therefore is to lay a dead hold upon our Bibles, and to maintain the Grounds and Subſtantial Points of our Religion, and to ſuffer Circumſtances and By-matters to take their Chance. Nay, we ought to be in a Readineſs to compound for our Bibles, and rather to throw all Ceremonies over-board with our own Hands, than to endanger the Proteſtant Religion which is infinitely more valuable. And though I know not of any one Ceremony injoyned in the Church of *England*, which is not both Lawful and Primitive, and of an elder date than Popery; yet becauſe the ſlovenly Papiſts have ſpit in them, and by corrupting and abuſing them have endeavoured to make them their own, I hope the Wiſdom of the Nation may hereafter ſuffer them to be ſo; Eſpecially ſince all wiſe Proteſtants know very well, that we can live without them. And we ought the rather to be of this Mind, becauſe

3. In the third place, we ſee to what Terms of Abatement and Accommodation that Bleſſed Martyr *Ridley* has deſcended in theſe following Words. *Howſoever in time paſt in certain By-matters and Circumſtances of Religion your Wiſdom and my Simplicity I grant have a little jarred, each of us following the Abundance of his own Senſe and Judgment.* *Ridley* had ſincerely followed his own great Judg-

ment in this Diſpute; but becauſe that Judgment had jarred with the Senſe of as Hearty a Proteſtant as himſelf, therefore you ſee how he undervalues and diſparages it. We take it for granted that *Hooper* was in the wrong, and *Ridley* was in the right, eſpecially becauſe a Law had interpoſed in that Behalf; And yet here it ſeems, that the two contending Parties were *Hooper*'s Wiſdom and *Ridley*'s Simplicity. A little of theſe good Mens inward Humility, Self-denial, and mutual Condeſcenſion would heal our Breaches, and compoſe our Differences, much better, than the moſt ſtrict outward Uniformity could. For as the Levelling Project, to make all Mens Eſtates equal, was only a Project for a Day, for on the Morrow all their Eſtates would have been unequal again: Whereas Contentment is that ſtanding Leveller, which makes every Man always as rich as another: In like manner, a perfect Uniformity in theſe Circumſtances and By-matters, if it were poſſible to be attained, would not laſt long; becauſe, as our Church in the Preface to the Common-Prayer has wiſely obſerved, Rites and Ceremonies are in their own Nature alterable and changeable according to the Variety of Times and Occaſions, whereby they are expedient at one time, and inexpedient at another; for which reaſon even the ſame Perſons, and thoſe the moſt conſtant and the fartheſt from Newfangledneſs, cannot be always alike ſatisfied with them, much more they will be ſure to be liked and diſliked by ſeveral Perſons according to their ſeveral Apprehenſions, who muſt needs differ about them; But on the other hand, a mutual Forbearance, Allowance, and Condeſcenſion in theſe By-matters, would

would ſupply the place of a perfect Uniformity to the World's End.

I muſt confeſs, that *Ridley* ſays theſe diminiſhing things of himſelf in the Abſence of the Law, and after thoſe Statutes which enacted theſe Ceremonies were repealed, and ſwallowed up by Popery: For which cauſe it cannot be expected that the Church of *England*-Clergy ſhould make ſuch Condeſcenſions at this time as *Ridley* did, and acknowledg their Simplicity in adhering to the Laws. For Laws while they are in Being have as much Reverence due to them, as is owing to the Wiſdom of the whole Community by which they were made, and nothing elſe but our Preingagements to God himſelf can excuſe us from the Obſervance of them: And therefore it cannot be required by the Diſſenters in order to that good Underſtanding, which I here endeavour and humbly beg there may be amongſt Proteſtants, that we ſhould arraign five and twenty Statute Laws at once under the Infamous Name of *Draconica*; Eſpecially when by one of the *Draconica*, the whole Church of *England*, and under the Covert of the Church of *England* all the Diſſenters in *England* hold their Bibles. No; Every wiſe and conſiderate Proteſtant, though he be not a Nonconformiſt, would rather lie under all the Penalties of Nonconformity, than go about to weaken or undermine the Authority of the Laws which ſecure to all Proteſtants their Lives, and a much greater thing than their Lives, I mean the Bible, which I ſay again is the whole Religion of all Proteſtants. As for By-matters, they may very well be left where the Law for Ages Immemorial has lodged all the Concerns of

the *Engliſh* Church, which is in a Lawful *Engliſh* Parliament; whoſe neceſſary Power in that behalf appears by the very Writ, both of their Summons, and of their due Election: And in the mean time, notwithſtanding our different Apprehenſions about them, let us love one another. And, which brings me to the next Point,

4ly. Let us mutually expreſs our ſelves in the following Words of the Bleſſed Martyr. *Now I ſay be you aſſured, that even with my whole Heart, God is my Witneſs, in the Bowels of Jeſus Chriſt I love you in the Truth, and for the Truth's-ſake which abideth in us, and as I am perſwaded ſhall by the Grace of God abide in us for evermore.* Men that love the Truth for God's ſake, will love other Men for the Truth's ſake, which they all profeſs. And I am ſatisfied that this was the reaſon which moved *Hooper* to ſeek firſt to *Ridley*, and to prevent him with two kind Letters, before his preſent Anſwer was written. For when *Hooper* ſaw *Ridley* ſtand up as a Champion for the Proteſtant Religion, (whom perhaps formerly in their unhappy Differences he miſtook to be Popiſhly affected, or not far enough removed from Popery, and too zealous for the Rags of *Rome*) Then he writes, Then he ſends to him, then he conſults him as an Oracle. And I have often thought, That it muſt needs produce the ſame Effect in all the ſincere and hearty Proteſtants amongſt the Diſſenters at this time, when they ſee the Clergy of the Church of *England*, of whom they have had jealous Thoughts leſt they were too much Popiſhly inclined, now approving themſelves the Defenders and Champions of the Proteſtant Cauſe: Which they have maintained with

with that Clearneſs and Strength, that I doubt not but the Downfall of *Rome* will hereafter be dated from the time of their Writing. Bleſſed be God, (muſt the Diſſenters needs ſay,) That we are ſo happily diſappointed, and that the Clergy are not the Men we took them to be, but as Hearty Proteſtants as our ſelves; And from this day forward we will own, and love them as ſuch.

The Prieſts and Jeſuits, and their Aſſiſtants have not indeed been wanting to revive and heighten the Diſſenters old Jealouſies in this kind, by ſeveral late Pamphlets, pretending a wonderful Agreement betwixt the Church of *England* and the Church of *Rome*; and that new Popery, as they are pleaſed to call it, is as bad as the Old, or the Daughter as bad as the Mother; but this is Tranſubſtantiation-work, and goes on but heavily, for Men will not be outfaced out of their Senſes. And therefore they have almoſt drop'd the Cry of Popery, to ſet up a louder one of Perſecution, and to lay all the Miſeries which the Nonconformiſts have ſuffered to our Charge. But if any body take my Right Hand, and therewith bruiſe and batter my Left, is my Right Hand therefore become a Perſecutor? Is it not really perſecuted as well as the other? And has it not a fellow-feeling and a ſhare of the Miſery? And ſuppoſe my Left Hand were ſo over-ruled and managed againſt the Right, would it not be the ſame thing? And would not the Deſign be the ſame; to miſchief, and maim, and diſable both Hands? And after all, would it not be the Addition of a Scorn to this Miſery, to accuſe or blame either of my Hands in this Caſe for hurting its Fellow? To conclude, There is a Charm in the very naming of *Hooper* and

and *Ridley* to reconcile Nonconformists and Conformists together; for their Differences were alike, their Misunderstandings of one another were alike, and the Papists in Queen *Maries* time loved those two Protestants, and used them just alike. For they were both of them so long and miserably tormented in the Flames, that they were forced to mingle with their Prayers to God these doleful outcries to the People. *For God's Love (good People) let me have more Fire*, says *Hooper*. *For Christ's sake let the Fire come unto me*, says *Ridley*. Our Enemies made no difference between those that are for Ceremonies and those that are not; And why should we? Let us rather bless God for the concurring Testimony which these good Men, though of different Perswasions in by-matters, have both given to the Protestant Religion; and let us exceedingly value and prize the free Use of our Bibles, which was the Purchase of theirs and of the other Martyrs Blood: According to what *Latimer* said when he and *Ridley* were both of them at the Stake; *Be of good Comfort, Mr.* Ridley, *and play the Man: We shall this day light such a Candle by God's Grace in* England, *as (I trust) shall never be put out.* And we ought to unite and hold close together, that we may shield and cover this Light from the open Mouths and impetuous Blasts of those who seek to extinguish it, and to leave us and our Posterity in the old Egyptian Darkness.

5. For this is the End and the very Use and Advantage we are to make of our Reconciliation, and of our mutual Love and Agreement, as we see by the following Words of this blessed Martyr: *And because the World (as I perceive Brother) ceaseth*

ceaſeth not to play his Pageant, and buſily conſpireth againſt Chriſt our Saviour with all poſſible Force and Power, exalting high things againſt the Knowledg of God: Let us join Hands together in Chriſt, and if we cannot Overthrow, yet to our Power, as much as in us lieth, let us ſhake thoſe high Altitudes, not with Carnal but with Spiritual Weapons. The World conſpires, as Biſhop *Ridley*'s word is, *againſt Chriſt our Saviour*; Regulars and Seculars, Jeſuits and Dominicans, Pope's-men, Council-men and Blackloiſts, and the reſt of that Colluvies and Gallimawfrey of Sects of which the Church of *Rome* is made up, do lay aſide all the Differences of their ſeveral Factions, and are Confederate againſt God's true Religion: And though none of them are agreed in other things, yet they are all for Extirpating the peſtilent Northern Hereſy, *and they all march ſteadily to the ſame end.* And ſhall not we all then unite in our utmoſt endeavours to ſupport that true Faith, which they call Hereſy? Shall we not be as ready to give one another the right Hand of Fellowſhip, and to join Hands together in Chriſt and for him, when we ſee how unanimous they are in banding together againſt him? This is the common Concern of us all. For every Man has a Soul to be ſaved, one as well as another; Every Man has an equal ſhare in the Bible; Every Man's Stake is the ſame, and they have all alike Intereſt in their Religion; And therefore all the Proteſtants of *England* ought to be as one Man in the Maintenance and Support of their Religion: And every ſingle Man in his ſeveral capacity, and according to his power, ought to be as zealous for it, as if he alone were to ſupport it; And he ſhould ſay to our Saviour, and

hold

hold to that Saying, *Though all Men forſake thee, yet will not I.* By this means under God we ſhall preſerve our Religion, and tranſmit it to our Poſterity at a far cheaper rate, than *Ridley* and *Hooper*, and the reſt of the bleſſed Martyrs conveyed it down to us. By this means we ſhall diſengage our ſelves from all needleſs Diſputes about Meats and Drinks, and ſuch like things, in which the Kingdom of God does not conſiſt, and from thoſe Skirmiſhings which have detained us too much upon the Frontiers of Religion, without cultivating and reaping the Fruits of that Holy Land, in that meaſure as we ought to have done. By this means our private Animoſities and groundleſs Quarrels will ceaſe, when we all engage in the *Lord's Quarrel*, as Biſhop *Ridley* calls it in this Letter. In a word, by this means we ſhall be freed from Diviſions, and thoſe unhappy Diverſions which have been purpoſely given us, to hinder us from exerciſing the power of Godlineſs; both in reforming our own Lives, and in putting a ſtop to that Deluge of Impiety, which has been let into the Nation in order to make way for Popery: And we ſhall have an opportunity to imploy our united Endeavours in promoting the Goſpel, to the high Honour of God, and to the Edifying of his Church, and the Salvation of our Souls.

As for the Contents of the latter part of this Letter, they are of ſo nice and difficult Application, that a Man may be ſoon thought to ſay either too much or too little of them; for which reaſon I ſhall wholly forbear, and leave them to the Reader as they are, that he may make his own Obſervations.

I Wrote the following Paper upon occaſion of the iſſuing out of Writs in *September*, 1688, for the calling of a Parliament. It was publiſhed and diſperſed by the Care and at the Charge of my good Friend Mr. *Gee*.

A LETTER from a Freeholder, to the reſt of the Freeholders of ENGLAND, *and all Others who have Votes in the Choice of Parliament-men.*

THE Power of Parliaments, when they are duly Elected, and rightly Convened, is ſo very great, that every Man who has any ſhare in the Choice of them, has the weight of his *whole Country* lying upon him. For it is poſſible for *my ſingle Vote* to determine the Election of that Parliament-man, whoſe *ſingle Vote* in the Parliament-houſe may either *ſave* or *ſink* the Nation.

And therefore it behoves Men, who thus diſpoſe both of themſelves and their Poſterity, and of their whole Country at once, to ſee that they put all theſe into ſafe Hands, and to be as well advis'd,

advis'd, and as much in earneſt when they chuſe Perſons to ſerve in Parliament, as they uſually are when they make their laſt Will and Teſtament. And if this is to be done at all times, certainly a much greater Proportion of Care is to be taken at this time, when Endeavours have been uſed, not only to foreſtal the Freedom of Elections, but even the Freedom of Voting in the Parliament-Houſe: and when the Counties of *England* have been practiſed upon, to be made Repealers, both within Doors and without: They have been Catechiſed, Whether, if they were Parliament-Men, they would repeal the *Penal Laws* and *Teſts*? or, if they were not choſen themſelves, whether they would chuſe ſuch as would? And as for the *Boroughs*, they have been all of them ſifted to the very *Bran*. Nay, ſome Perſons have been wrought upon to enter into Engagements beforehand, in their Addreſſes: But, I ſuppoſe, thoſe that have been ſo very forward to promiſe themſelves to ſerve a Turn, will never be thought worthy to ſerve in Parliament. And at the ſame time others have made it their Buſineſs, to render theſe *Laws* very odious to the People, and to hoot them out of the World; they have been arraign'd and condemn'd as *Draconicks*, as *Bloody and Canibal Laws*, as *Ungodly Laws*, and contrary to the Divine Principle of *Liberty of Conſcience*, without the common Juſtice of ever being heard: For the Preambles of theſe Laws, which ſhew the Juſtice and Equity of them, and the reaſonableneſs both of their Birth and Continuance, have been induſtriouſly ſuppreſſed. This indeed has been a very bold Adventure, for I am apt to think there is much Truth in my Lord Chief

Chief Juſtice *Coke*'s Obſervation, *That never any Subject wreſtled a Fall with the Laws of* England, *but they always broke his Neck:* And therefore, according to the Courteſy of *England*, I ſhall wiſh Friend *Will. Pen*, and his Fellow-Gameſters a good Deliverance. But while they have taken the liberty to ſay their pleaſure of theſe *Laws*, which are now in as full force as the day they were made, I ſhall take leave, according to the Duty of a Loyal Subject, (with whom the *Laws* of the Land are a Principle and who muſt always own the Majeſty and Authority of them, till ſuch time as they are repealed) to offer a few words in their behalf, which ſhall be dictated by nothing but *Law*, *Truth* and *Juſtice*; and if every word that I ſay, do not appear to be ſuch, I am content to have this whole Paper go for nothing, and be as if it had never been written.

And to proceed the more clearly and diſtinctly, I ſhall firſt conſider the *Penal Laws* (as they are called) againſt the Papiſts, and the two *Teſts*: And ſecondly, the *Penal Laws* againſt the Diſſenters.

In the Statute 3 *Jac.* 1. *c.* 1. which is read every Fifth of *November* in our Churches, the Laws made againſt the Papiſts in Queen *Elizabeth*'s time, and the Confirmation of them 1 *Jac.* (againſt which the great Outcry is now made, and for the ſake of which they then attempted to blow up both the King and Parliament) are called *Neceſſary and Religious Laws*; And if I prove them to be undoubtedly ſuch, I hope the good People of *England* will look upon them an hundred times, before they part with them once.

First,

First, The *Laws* againſt the Papiſts are *Religious Laws*; they are Laws made for the high Honour of God, as well as for the common Profit of the Realm, which is the old Title of all our *Laws*, and is the right End to which all Laws ought to be directed. But why are they called *Penal Laws*; for have not all *Laws* a *Penalty* annexed to them? Perhaps they mean, that theſe are Laws which interpoſe in Matters indifferent, ſuch as the Eating of Fleſh on Fridays. But is not Popery *Malum in ſe?* Is Idolatry an Evil only by chance, and by happening to be prohibited? Is not the Worſhip of a *Wafer-God*, an *Onion-God*, or a *Red-cloth-God*, an unſpeakable Diſhonour to the God of Heaven, in all Places, in every Seaſon of the Year, every Day of the Week, and all Hours of the Day? Is it not Eternally Evil? The *Laws* of the Land found Idolatry prohibited to their Hands by the written Law of God, and even antecedently to that, it was prohibited by the Law of Nature; and no Municipal *Laws* in the World need deſire a better Warrant: And therefore to Repeal the Laws made againſt the *Idol of the Maſs*, *Agnus Dei's*, *Blocks-Almighty*, and the infinite Idolatry which is interwoven with Popery, is neither more nor leſs, than to undertake to Repeal the Laws of God.

Secondly, The *Laws* made againſt the Seminary Prieſts, and Romiſh Miſſioners, are *Religious Laws*, becauſe they are made in purſuance of St. *John*'s Precept, 2 Epiſt. 10, 11. *If there come any unto you, and bring not this Doctrine, receive him not into your Houſe, neither bid him God-ſpeed: For he that biddeth him God-ſpeed, is partaker of his evil Deeds.* But do the Seminaries come and bring us the

the true Doctrine of Christ? Do they not bring us another Gospel? As Dr. *Sherlock* hath unanswerably proved upon them, in the Second Part of his *Preservative against Popery*. And therefore as every private Man is bound to shut his Doors against these Deceivers and Seducers, by the same reason every Community is bound to expel and drive them out of the Nation. And I think there were never such errant Cheats and Impostors as these are: for they, by their Masses, can fetch Souls out of Purgatory, of their own putting in; they can forgive Sins, in the Sacrament of Confession; they can drive away the Devil, with Crosses and Holy Water; and they can make their God, in the Sacrament. *They make a God! they make a Pudding!*

Again, The Laws against the Papists are called *Necessary Laws*, and so they were to the very Being of the Kingdom. In the first of *Elizabeth*, the *Oath of Supremacy* was absolutely necessary to throw off the Romish Yoke, and that intolerable Usurpation and Tyranny of the Pope, under which both the Crown and Kingdom were perfect Slaves: And afterwards, was it not time to look after the Pope's Chaplains, when they had raised a Rebellion in the *North*, and he himself had sent a Bull to Depose the Queen, and to Absolve her Subjects from their Allegiance? I do not mention the continual Minings of the Queen of *Scots*, in which the Popish Party always joined with her; and besides, had drawn in several deluded Protestants; which made a great Jest to the Papists, That Protestants should be so infatuated, as to assist the Queen of *Scots* to their own Destruction; as is to be seen in Sir *Francis Walsingham's*

Letter, written from *Paris*, ſtill extant in the *Cabala of Letters*. In ſhort, it appears by the Preambles of all thoſe Statutes in that Reign, that the Kingdom made every one of them in their own Defence, and to preſerve themſelves from Popiſh Attempts, and that the Nation had utterly periſhed without them.

And then in King *James*'s time, did not the Papiſts dig under the very Pillars of the Kingdom, and make them ſhake, when they laid ſo many Barrels of Gunpowder under the Parliament-Houſe? And was it not high time to tye their Hands by the Acts which followed; by more cloſely confining them to their Houſes, by baniſhing them ten Mlies from *London*, by diſabling them not only from all Offices, but from being in any Publick Employment, and by thoroughly diſarming them, ſo much as from wearing a Sword.

And was it not time, in the late King's Reign, to put new Life into the diſabling Acts, by the Addition of a *Teſt*, when ſeveral Papiſts had gotten the greateſt Offices of the Kingdom into their Hands? And then as for the *Parliament-Teſt*, that the Papiſts may not be our *Law-givers*, beſides the perpetual Neceſſity of ſuch a Law, the Occaſion of it is ſtill upon Record, both in Mens Minds, and very largely in the Journal of the Houſe of Lords, and in other inferiour Courts of Record.

And if theſe were all of them *Neceſſary Laws* when they were made, they are become ten times more neceſſary ſince: for now Popery has beſet us, and hemmed us in on every ſide. We have an Army of Prieſts and Jeſuits, the true fore-runners of Antichriſt, in the Bowels of the Kingdom; nay,

nay, the Pope himſelf, who by ſeveral *Laws* is declared to be the Publick Enemy of the Kingdom, has arrived ſome time ſince in his *Nuncio*, and is now compaſſing the Land in his four Apoſtolick Vicars. And therefore to talk of Repealing Laws, when we want the ſtricteſt Execution of them, is Talk only fit for *Bedlam*: and that Nation which repeals *Neceſſary Laws*, when it has the greateſt Neceſſity for them, muſt be concluded to be weary of its own Life, and is *Felo de ſe*.

Secondly, I am now come to the *Penal Laws* againſt the Diſſenters, concerning which, I ſhall ſay the leſs, becauſe God's time for the repealing of thoſe Laws is not yet come. For if they cannot be repealed in this Juncture of time, unleſs the Diſſenters put forth their Hands to the ſetting up of Idolatry, then they cannot be repealed: and therefore what cannot be now done without manifeſt Impiety, muſt even be let alone till it can be done with a good Conſcience. As for the good Diſpoſition which is in the Conformiſts, to repeal thoſe *Laws*, with the firſt Opportunity, that is always to be meaſured by Actions rather than Words, and therefore I ſhall give them an Inſtance of it in the Bill for repealing the 35*th* of *Elizabeth*, which paſſed both Houſes of a *Church of England* Parliament, though the Diſſenters loſt the Benefit of that Pledg, and earneſt of their good-will, and are not ignorant which way it was loſt. But in the mean time, if our diſſenting Brethren ſhould endeavour to get theſe *Laws* repealed, by parting on their ſide with the *Laws* againſt Popery, then I beg of them to mind the plain Engliſh of ſuch Conditions. It is as if the

Diſſenters ſhould ſay thus to the Papiſts: *Do you help us to ſet up* Meeting-Houſes, *and we will do as much for your* Maſs-Houſes: *Let but the pure Worſhip of God be eſtabliſhed without Ceremonies, and we are content that Idolatry it ſelf ſhall go ſhare and ſhare-like in the ſame Eſtabliſhment: to make a* Magna Charta *which ſhall be equal, let Chriſt have his part in it, and Antichriſt ſhall be ſure to have his: Our Buſineſs is, to receive the Sacrament without Kneeling; and upon that Condition, we will joyn in the making of Laws, which ſhall authorize the deifying a bit of Bread, the Worſhipping of it for a God, the Praying to it, Idolatry, Blaſphemy, any thing in the World for them that like it.*

Now is not this a very fair Speech, and does it not well become the Mouths of Proteſtants! I would fain preſs this home upon the Conſciences, both of thoſe Diſſenters who are hired, and of thoſe who are not hired, to labour the Repeal of our Laws: Do you fear the Informers more than God? Will you for the ſake of your little Conveniencies, do the greateſt Evils, which you know to be ſuch? You know in your very Hearts, that the Worſhip of Images, Croſſes, and of a Wafer, is abominable Idolatry; that the Half-Communion is Sacriledg; and that many other Points of Popery are blaſphemous Fables: And will you ſet up this for one of your Religions, as by Law eſtabliſhed? Will you do all that Hands can do, to entail Idolatry upon the Nation, not only *Removendo prohibens*, as Divines diſtinguiſh, by pulling down the Laws which hinder it, but alſo *Promovendo adjuvans*, by making a perpetual *Magna Charta* for it? The Laws and Conſtitution of a Country do denominate

nate that Country: if *Atheiſm* were authorized by Law, this would be an *Atheiſtical Nation*; and if *Idolatry* be ſet up by Law, it is an *Idolatrous Nation*; and all that have any Hand in it, make it the Sin of the Nation, as well as their own. Think therefore of theſe things in time, before you have involved both your ſelves and your Country in a miſerable Eſtate; and remember poor *Francis Spira*, who went againſt Light.

But Secondly, There is juſt as much Prudence as Conſcience in theſe Proceedings; for by Repealing the Laws againſt Popery, you reverſe the Outlawry, and take off thoſe Legal Diſabilities which the Papiſts now lie under, and which have hitherto tied their Hands from deſtroying Hereticks. When Papiſts ſhall be right Juſtices and Sheriffs, and not Counterfeits, when they ſhall be *Probi & legales homines*, and paſs Muſter in Law, when they ſhall be both our legal Judges, and our lawful Juries, and when Proteſtants ſhall come to be tryed by their Country, that is to ſay, by their twelve Popiſh God-fathers, they may eaſily know what ſort of Bleſſing they are to expect. The Papiſts want nothing but theſe Advantages to make a fair riddance of all Proteſtants; for we ſee by ſeveral of their late Pamphlets, that if any thing be ſaid againſt Popery, they have a great Dexterity in laying it Treaſon. Now this is a civil way of anſwering Arguments, for which we are bound to thank them, becauſe it ſo plainly diſcovers what they would be at, if it were in their Power. But how comes it to be Treaſon, to ſpeak againſt a Religion which is it ſelf High-Treaſon and is

proſcribed by ſo many Laws? Why, their Medium is this, That Popery is the King's Religion, and therefore by an *Innuendo*, what is ſaid againſt that, is meant againſt him. But is there any Law of *England*, that Popery ſhall be the King's Religion? Or is it declared by any Law, that Popery either is or can be his Religion? On the other hand, we are enabled by an Act in this very Reign, to pronounce Popery to be a falſe Religion, and to aſſert the Religion which is now profeſſed in the *Church of England*, and eſtabliſhed by the Laws of this Realm, to be the true Chriſtian Religion. [Act for building St. *Ann*'s Church, *p.* 133.] But theſe Gentlemen, it ſeems, are for hanging Men without Law, or againſt Law, or any how; and therefore we thank them again, for being thus plain with us before-hand. Now if they be thus inſolent, when they are ſo very obnoxious themſelves, and have Halters about their own Necks, with what a Rod of Iron will they rule us, when they are our Maſters? What havock will they then make of the Nation, when we already ſee *Magdalen College*, which was lately a flouriſhing *Society of Proteſtants*, now made a *Den of Jeſuits*; and that done too in ſuch a way, as ſhakes all the *Property* in *England*? Or who can be ſafe after our Laws are repealed, when Endeavours have been lately uſed, to extract *Sedition* even out of Prayers and Tears, and the Biſhops Humble Petition was threatned to be made a *Treaſonable Libel*.

But here the Diſſenters have a plauſible Excuſe for themſelves; for ſay they, We have now an Opportunity of getting the Laws which are againſt

gainſt us repealed, which is clear Gain; and as for our refuſing to repeal the Laws againſt Popery, there is nothing gotten by that, either to us or to any Body elſe; for they are already as good as repealed by the *Diſpenſing Power:* and therefore ſuch Diſcourſe as this, only adviſes us to ſtand in our own light, without doing any good to the Nation at all; for there will be Popiſh Juſtices, Sheriffs, Judges and Juries, whether we will or no, for whatſoever we refuſe to do, the *Diſpenſing Power* will ſupply.

To which I anſwer, Do you keep your Hands off from repealing the Laws, let who will contravene or tranſgreſs them; for then you are free from the Blood of all Men, you have no ſhare in the Guilt of thoſe Miſchiefs which befal your Country, which would, ſooner or later, be a heavy Burden, and a dead Weight upon the Conſcience of any Proteſtant. But beſides, let the *Laws* alone, and they will defend both themſelves and us too; for if the Law ſays, That a Papiſt ſhall not, nor cannot have an Office, then he ſhall not nor cannot; for who can ſpeak louder than the Laws?

As for a *Diſpenſing-Power*, inherent in the King, which can ſet aſide as many of the *Laws* of the Land as he pleaſeth, and ſuſpend the Force and Obligation of them, (which has been lately held forth by many falſe and unlawful Pamphlets) the Diſſenters know very well, that there is *no ſuch thing*; but that no Body may pretend Ignorance, I ſhall here prove, in very few Words, That by the eſtabliſhed *Laws* of the Land, the King *cannot* have ſuch a *Diſpenſing-Power*, unleſs *Diſpenſing* with the *Laws*, and *Executing* the *Laws* be the

ſame thing; and unleſs both keeping the *Laws* himſelf, and cauſing them to be kept by all others, be the *Engliſh* of diſpenſing with them. For in the Statute of *Proviſors*, 25 *Edw.* 3. *c.* 25. we have this laid down for *Law*, That the King is bound to *execute* thoſe Statutes which are unrepealed, and to cauſe them to be kept as the *Law* of this Realm: The Words are theſe, ſpeaking of a Statute made in the time of *Edward* the Firſt, *Which Statute holdeth always his Force, and was never Defeated or Annull'd in any point. And by ſo much our Sovereign Lord the King is bound by his Oath to do the ſame to be kept as the Law of this Realm, although by Sufferance and Negligence it hath ſince been attempted to the contrary.* So that the *Coronation Oath*, and the *Diſpenſing-Power*, are here by King *Edward* the Third, and his *Parliament*, declared to be utterly inconſiſtent. Now the *Coronation-Oath* is a *Fundamental Law* of this Kingdom, for it is antecedent to the *Oath of Allegiance*. Accordingly if you look upon the *Coronation-Oath* in the *Parliament-Roll*, 1 *H.* 4. you ſhall there find, that in the third Branch of it, the King Grants and Promiſes upon his Oath, *That the Laws ſhall be kept and protected by him*, ſecundum vires ſuas, *to the utmoſt of his Power*; and therefore he has no Power left him to diſpenſe withal.

By which it appears, that thoſe Men are the *wretched Enemies* both of the King and Kingdom, who would fain perſwade the King, that he has this *Diſpenſing-Power*; becauſe therein they endeavour to perſwade him, that *Perjury* is his Prerogative. Heretofore, in *Treſilian*'s time, ſome of the Oracles of the *Law* were conſulted, Whether

ther it could ſtand with the *Law* of the Kingdom, that the King might *Obviate* and *Withſtand* the Ordinances concerning the King and the Kingdom, which were made in the laſt *Parliament*, by the Peers and Commons of the Realm, with the King's Aſſent, though (as the Courtiers ſaid) forced in that Behalf? And they made Anſwer, That the King *might annul* ſuch Ordinances, and *change* them at his Pleaſure, into a better Faſhion, becauſe he was *above* the Laws. *Knyghton, Col.* 2693. Now this was very falſe *Law*, as thoſe Judges found afterwards to their Coſt; and it was grounded on the worſt Reaſon that could be. For they muſt needs know from all their Books, and from the *Mirror* in particular, *p.* 282. *That the firſt and Sovereign Abuſion of the Law*, (that is, the chief Contrariety and Repugnancy to it) *is for the King to be above the Law, whereas he ought to be ſubject to it, as is contained in his Oath.* Neither could they be ignorant of that Argument which the Peers uſed, to ſhew the Abſurdity of ſuch a Suppoſition; it is recorded in the *Annals* of *Burton*, ſet forth as I take it, by Mr. *Obadiah Walker*. *Si Rex eſt ſupra Legem, tunc eſt extra Legem; Num Rex Angliæ eſt Exlex?* If the King be above the *Law*, then he is without the *Law*. What! is the King of *England* an Outlaw? And as for the Words of *Bracton*, they were too plain either to need a Comment or Tranſlation, *Rex habet Superiorem Deum, item Legem per quam factus eſt Rex, item Curiam ſuam, ſcil. Comites & Barones.* As likewiſe thoſe other Words of his, *Ubi Voluntas Imperat & non Lex, ibi non eſt Rex.* Where he makes it the very Eſſence of our King to govern according to *Law*.

Having

Having therefore ſhewn, that the *Laws* are always in *full force* till they are revoked by the *ſame Authority* which made them, and that all Perſons whatſoever are bound to the *Laws*, and that the *Laws* themſelves were never in Bondage to any Man; we know from thence, what we are to conclude, concerning thoſe Papiſts, who pretend to be in Office in *Defiance* to the *Laws*. We had once a miſchievous Diſtinction of Sheriffs *de Jure*, and Sheriffs *de Facto*; But thoſe, who pretend to be in Office without taking the *TEST*, are no Officers either in *Right* or in *Fact*: for the 25 *Car.* 2. ſays, That their Offices are *ipſo facto* void, and then thoſe Officers are *ipſo facto* no Officers, and can do us no more hurt than if they were under Ground; and therefore we need not trouble our Heads about them, though they may in all Likelihood fall under the Care and Conſideration of a *Parliament*.

After all, ſome Perſons may poſſibly be ſo far deluded, as to think there is ſomewhat of *Equity* in the Toleration of Papiſts, and that it is the Chriſtian Rule, *Of doing as one would be done by*. Now for any Papiſt to plead this Rule of *Equity* himſelf, or any Body elſe in his Behalf, is juſt as if a High-way Man ſhould thus urge it upon his Judge; *My Lord, if you hang me, you break the Golden Rule; for I am ſure you are not willing to be ſo ſerved your ſelf, nor to hang with me.* Now the *Equity* of the Judg in this caſe does not lye, either in forbearing to puniſh the Offender, or in hanging with him for Company, but in being content to ſubmit to the *ſame Law*, if he himſelf ſhould commit the *ſame Crime*. And ſo are we willing to lye under all the Penal Laws, whenever

ever we turn Papiſts: And therefore no Body can tax us with *want* of *Equity*; becauſe we do no otherways to the Papiſts, than we are willing to be done by, in the *ſame caſe*. But it may be ſaid, that our Conſcience does not ſerve us to be Papiſts, though theirs does. Neither does the Judges Conſcience ſerve him to rob, though it ſeems the High-way Man's did; and therefore take heed of *Liberty of Conſcience*. Still it may be further replied, That this is properly a *Judicial* Cauſe, becauſe *Robbery* is a Breach of the Peace and of Property, and therefore *ought* to be *Puniſhed*: whereas the *Worſhip* and *Service of God* according to a Man's Conſcience, though it be amiſs, yet it *ought not* to be puniſhed by *Humane Laws*, but is to be reſerved to the Judgment of God alone, who is Lord of Conſcience.

Now this is the New Doctrine which I ſhall prove to be falſe, by poſitive and expreſs Scripture. For *Job* ſays, *Chap.* 31. *Ver.* 28. That if his Heart had been ſecretly perſwaded, and he had thereupon kiſſed his Hand to the Sun or Moon, *This were an Iniquity to be puniſhed by the Judg*, becauſe he had therein lyed againſt the God above. So that though a Man's Heart and Conſcience lead him to Idolatry, yet *Job* tells us, this is inditable; it is *Avon Pelili*, a Judicial Crime, and as puniſhable by Humane Laws, as Adultery with another Man's Wife is, as you have it in the ſame Phraſe in the 11*th Verſe* of the ſame *Chapter*.

The Second Inſtance of a *Puniſhable Conſcience* in the Service of God, is that which our Saviour gives us, *John* 16. 2. *Yea the time cometh*,

meth, that whoſoever killeth you, will think he doth God Service. Now I would fain know, whether *ſuch a Conſcience* as this ought not to be reſtrained and puniſhed: And whether it be *Sacrileadge* for Humane Laws to controul Conſcience, I mean ſuch a one as Kills and Murders for *God's ſake?* And I ask again, Whether there be no Conſciences of this Stamp now in the World? And whether there has not been an Holy Inquiſition, Religious Cruſadoes, and Meritorious Maſſacres, to extirpate Hereticks, and abundance of *this Divine Service* in the Church of *Rome?* Whether they have have nor offered up whole Hecatombs of theſe Sacrifices in moſt Countries? And whether a Neighbouring Prince has not been highly extolled, and had all his moſt Chriſtian Titles double Gilt with the Flatteries of his Clergy, for the late Merit of his *Religious Service* in this kind? And therefore if Men will do things in order, let them firſt ſend for a Breed of *Iriſh Wolves*, and give them *Engliſh Liberties*; let them dig down their Walls, and let in the Sea; let them begin with ſome of *theſe Preliminaries*, before they think of repealing the Laws againſt Popery, and of letting looſe *ſuch Conſciences* as theſe upon us.

To conclude therefore, It highly concerns you, in the Choice of Parliament-Men, to decline all thoſe Men, who are willing to conſent to ſo *Great* and ſo *Fatal a Revolution*, as the Repeal of ſo many Laws at once; which would plainly expoſe the Proteſtant Religion to be ſwallowed up. You want Men like their

An-

Anceſtors, who had the Courage and Reſolution to declare in Parliament, *Nolumus Leges Angliæ mutari:* We will not have the Laws of *England* altered. Chuſe ſuch as will not *betray* the great Truſt you repoſe in them. The Writ for Elections ſays, That you Impower your Repreſentatives: Tell them therefore for what you Impower them; for the *Maintenance* and *Preſervation* of the Proteſtant Religion, and of our good Laws, and not for their Deſtruction. And when you have done this, and taken all the care you can, you have done your Duties: And I have nothing more to add, but, *GOD ſpeed your Elections.*

I Shall finiſh this Collection with the two following Practical Diſcourſes, the one of which was ready for the Preſs, and the other Printed, according to the Date which they bear.

RELIGION

Founded upon a

ROCK:

OR, THE

Eternal Obligations

Of being

RELIGIOUS.

IN A

DISCOURSE

UPON

1 *Tim.* 1. 17.

IMPRIMATUR.

Decemb. 26.
1688. *Hen. Wharton.*

1 Tim. 1. 17.

Now to the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory, for ever and ever. Amen.

THE more we know of God, the better we ſhall underſtand our Duty to him, and the more wiſely and willingly we ſhall ſerve him. We ſhall ſee what Right and Title he has to our Obedience, and that Religion is a very juſt and reaſonable Service. And to this end are the Attributes of God ſo often diſplayed in Scripture, that we might know, as far as is poſſible, that great God with whom we have to do, and might read our own Duty in the deſcription of his Greatneſs and Authority. And accordingly this preſent Doxology conſiſts of theſe two parts: I. It tells us what God is, *The King Eternal, Immortal, Inviſible, the only Wiſe God.* II. It tells us what thereupon belongs to him, *Honour and Glory, for ever and ever,* Amen.

I. It tells us what God is, *The King Eternal, Immortal, Inviſible, the only Wiſe God.*

And, *Firſt*, He is a *King*, which Word expreſſes his Soveraignty and Dominion, his Authority and Right of Governing the World. And to this he has an undeniable Title upon theſe two Accounts eſpecially, *1ſt*. By the Excellency

of his Nature: And, 2*dly*. By Right of Creation.

1*ſt*. *By the Excellency of his Nature.* It was a diſtinction of *Ariſtotle*'s, that there was *Naturâ Dominus*, and *Naturâ Servus*; That ſome Men were naturally made for Command, and others for Subjection and Obedience. And there is ſome Truth in this, for wiſe and valiant Men ſeem to be born for Rule, they have in them the Spirit of Government, and are beſt fitted and enabled for the Direction and Protection of others. Yet this ſignifies but little amongſt Men, becauſe there is not ſo great a difference betwixt Man and Man in this point, as to be the Foundation of Dominion and Soveraignty. For whether natural Endowments are equally diſtributed amongſt Men or no, it is all one as to this purpoſe, if Men think they are. If there were really an Inequality of Souls, what ſignifies it, if Men will not allow any ſuch thing, and are ſo well ſatisfied with their own, that amongſt all their extravagant Deſires, they never wiſh for any other. But if there were *confeſſedly* ſome higher Being in the World, more excellent and perfect in his Nature, far exceeding and ſurpaſſing all Mankind both in Wiſdom and Power, the Reaſon of Mankind would teach them to ſubmit to ſuch a Being. The very Acknowledgment of a ſuperior Wiſdom and Power in any Perſon does engage Men to be directed by that Wiſdom, and to yield to that Power, otherwiſe it is plain they prefer their own Underſtanding and their own Strength before his. So that if we had no other Relation to God, and were not his Creatures, yet the Dignity and Excellency of his Nature, the Perfections and Advantages of his

his Condition, do ſet him above all Mankind, and make him King of the World.

But, 2*dly*. That which contains in it all the Titles to Soveraignty and Dominion which can poſſibly be, is the *Right of Creation*. Becauſe he made the World, therefore it ought to be governed by him. This is ſo plain a Conſequence that it can hardly be made plainer. To ſay that God created the World, is to ſay, he is Owner and Proprietor of it in the higheſt ſenſe that can be; but to ſay it is not under his Government, and at his Diſpoſal, is to ſay, it is none of his. So that a Lawleſs Creature is a plain Contradiction, it is affirming and denying, ſaying a thing, and then unſaying it again. Creation is the true Fountain and Original of Dominion, and God's Soveraignty is both as large and as ancient as the Beings of Things themſelves. Inheritance, Gift, Purchaſe, Conqueſt, theſe are Titles which ſuppoſe the thing to have had a former Owner; but he who produces a thing of new, gives himſelf ſuch a Title as cannot be derived from another. He is the firſt Founder of a new Right, which no one could have before him. And then as for derived Titles they are all bounded and limited. He that claims by Inheritance, has Right to no more than what his Anceſtors had Right to; Deed of Gift is what the Donor pleaſed; Purchaſe is only buying out another Man's Title, let that be to more or leſs; and Conqueſt it ſelf gives a Man Right only to the Bodies and Goods of thoſe poor Captives whom he has ſubdued, or to thoſe Conditions to which they have ſubmitted to gain their Freedom. But God is the Lord of Heaven and Earth, of Body and Soul; his Dominion is with-

out Bounds or Limits, without Condition or Reſervation. The Clay in the Hands of the Potter is but a faint Reſemblance of that Soveraignty and Dominion which God has over his Creatures. The Potter indeed has power over the Clay to mould and faſhion it as he pleaſes, to put it into what ſhape and figure he likes beſt; but he cannot make the Clay, that is no part of his Workmanſhip: nor can he unmake it, he may daſh it in pieces, but he cannot ſtrike it out of Being. Now what a vaſt difference is there betwixt this, and Creation; where things ariſe out of nothing, and do not only put on a new Shape, but the Maſs and Lump are wholly new. We cannot fully conceive the manner of Creation, becauſe it is the Act of Infinite Power, the notion and comprehenſion of which cannot enter a finite and limited Underſtanding: Much leſs can we imagine it how a whole World ſhould ſuddenly grow up without either Seed or Plant, and at one Call be brought into Being; I ſay we cannot imagine this, becauſe there is nothing like this done in the Courſe of Nature, from whence we derive all the Images of things. But now this that follows we do underſtand concerning the Creation, becauſe we are able to prove it.

1. That there is ſuch a thing as Creation, that is, things come into Being which were not in Being before. And we need not go far for a proof of this, we know it by our own inward Experience. We all now, bleſſed be God, have reaſonable Souls and Underſtandings, Time was when we had them not; for we cannot pretend to have been from Everlaſting, alas we know that we are but of Yeſterday, we can reckon our Age, and others can do it for us. 2. Who-

2. Whoever made us was able to make us: He must have as great Perfections as we, for no one can give more than he has; nay he must have greater Perfections than we, or else we might as well have made our selves. Now here is the Advantage which Religion has against Atheism. We assign a sufficient cause of our Being, but they one which is impotent and utterly insufficient. We say that we had our Souls from the Father of Spirits, our Reason and Understanding from a wise intelligent and powerful Being, we name a likely Author, one that is every way sufficient and able to produce such Creatures as we are. But now whence do they derive their Original? Why truly they fetch Life from dead Matter, and Sense from a Stone. They say, we are the Offspring of a Material World; whereas Sense ond Reason are not Matter, nor the Result of it, nor within the Sphere of it, nor have any Affinity with it. There is as wide a distance betwixt Thought and a piece of Matter, as there is betwixt Heaven and Earth. For that which can move no otherwise than as it is moved, and must needs go which way it is driven, (which is the known condition of Matter) can never be capable of judging and determining, of choosing or refusing, it can never be the Subject of Wisdom or Folly, of Vertue or Vice. So that when Men ascribe the Reason and Understanding, the inward Freedom and Liberty of Mens Minds to the Power of Matter, which is not only void of these Excellencies and Perfections, but likewise for ever uncapable of them, they commit the same Absurdity in Reasoning, as he would be guilty of in Arithmetick, who in Subtraction of Numbers should take twen-

ty out of ten. As an excellent Perſon has already obſerv'd their Philoſophy is as ſenſleſs as an Idolater's Prayer which he makes to a wooden Image, as the Wiſdom of *Solomon* deſcribes it, *ch.* 13. *v.* 18. *For Health he calleth upon that which is weak, for Life prayeth to that which is dead, for Aid humbly beſeecheth that which hath leaſt means to help, and for a good Journey asketh of that which cannot ſet a Foot forward.* And ſo do they; they derive a being which is full of Deſires from that which is liſtleſs and has none at all; they derive Conſciouſneſs, or a Power of redoubling our Thoughts and knowing that we do know, from that which has no Knowledg at all; and in a Word, they derive Liberty from Neceſſity. Whereas he that conſiders the Perfections of a reaſonable Soul, and concludes from thence, that they were produced by ſome more perfect Being, argues as reaſonably as he that ſeeing excellent Pieces of Painting, does judg they were done by ſome able Maſter.

3. We not only know, That there is ſuch a thing as Creation, and by the Works themſelves are led to the Knowledg of the Maker, but likewiſe we underſtand in the third place, what the Condition of Creatures is. Our Being is precarious and dependent; and we lay at the Mercy of our great Creatour, whether we ſhould be, or not be, any thing at all. We are the Product of mere Bounty and Goodneſs; For wherein can a Man be profitable to his Maker? Our Being is a great Benefit, and conſequently we have contracted ſuch a Debt to the Divine Goodneſs, as we are not able to pay. Our Condition is a State of Subjection; May not God do what he will

will with his own? We were ſubject to his Will and Pleaſure when he was pleaſed to make us, and why ſhall we not be ſo now? Are we the freer by having more Obligations laid upon us? We were born under his Protection and within his Allegiance, nor if we would turn Fugitives, can we make any Eſcape out of his Territories. We can think of nothing, but it teaches us to acknowledg him for our Lord and King and Governour: We can turn our ſelves no way, but we find what a firm Title and a manifold Right he has to our Obedience, and the Obedience and Subjection of all his Creatures. And thus much for the firſt thing, the *Right* he has to this Dominion.

Secondly, Let us now conſider the *Exerciſe* of this Dominion, and how he governs the World. *David* has joined both of them together, *Pſal.* 89. 11. *The Heavens are thine, the Earth alſo is thine; as for the World and the Fulneſs thereof thou haſt founded them. The North and the South thou haſt created them*; Tabor *and* Hermon *ſhall rejoyce in thy Name. Thou haſt a mighty Arm; ſtrong is thy Hand, and High is thy right Hand. Juſtice and Judgment are the Habitation of thy Throne; Mercy and Truth ſhall go before thy Face.* He made all things, and he gives them Laws ſuitable to that Nature which he has given them. From Men he expects a reaſonable Service, and that they ſhould live up to the Excellency of their Nature. He commands them nothing but what is for their Good, and tends to their Perfection: And the Sum of what he forbids them is, That they would not ſpoil their Souls, nor deface that Image of his which he has imprinted upon them.

To contain us in our Duty, he has ſhewn us the evil Conſequences of Sin beforehand, that Men might not know them at their own Coſt; and he has juſtly threatned that Sinners ſhall eat the Fruit of their Doings: and on the other hand he has graciouſly promiſed to reward our Obedience, though it be impoſſible for us to merit. He exacts no hard Services from us, *for he knows whereof we are made, he remembers that we are but Duſt.* If we will confeſs the Truth, we muſt needs ſay that his *Yoke is eaſy*; and if we find it otherwiſe in the courſe of our Lives, we muſt lay the Blame upon our own evil Habits and corrupt Affections. He does not burden us with any Arbitrary Impoſitions, but every Duty which he requires, is recommended to us by its own inward Worth and Goodneſs. We are his Vaſſals, but he does not treat us as ſuch. Our Service is not ſo arbitrary and uncertain, that we know not over-night what we are to do the next morning; but we are governed by ſetled and eſtabliſh'd Laws which we know beforehand, and cannot but approve them and conſent to them as Holy, Juſt, and Good.

And that we may the better govern our outward Actions, He gives Laws to our Thoughts, and the inward Motions of our Hearts. And this is ſo far from being any hard or ſevere Reſtraint upon us, that it is a great help to us in the ways of Obedience, and ſecures the reſt of our Duty. For if we were indulged in ſinful Thoughts, what ſhould hinder us from breaking forth into ſinful Actions, and into open Wickedneſs? But by forbidding evil Thoughts and Deſires, He has choak'd up that impure Fountain, which

which would have ſtreamed forth into all the Actions of our Lives. If God had not forbidden us to covet, we ſhould have been very prone to have gone farther, and to have defrauded our Neighbour of what is his: And ſo in all other Sins.

Beſides, theſe ſpiritual Laws which reach our Hearts, and ſuppreſs our unlawful Deſires, and even the firſt Inclinations towards Sin, are no ſuch hard Reſtraints and uneaſy Fetters, as Men may be apt to think them, upon this further Account; becauſe God has given us more prevailing Motives for the Obſervance of theſe inward and ſpiritual Laws, than the Sanction of any Humane Lawgivers can amount to. No Lawgiver upon Earth can enforce his Laws with ſuch Rewards and Penalties as God has enforced his. He may threaten Impriſonment or Death, but he cannot threaten Hell or everlaſting Deſtruction: Nor can he propoſe any ſuch Rewards as God has laid up for them that obey him. He cannot continually watch and overlook his Subjects, nor have Spies upon all their Actions: Whereas we are aſſured that God is always preſent with us; and the moſt ſecret Thought is not hid from him; that he ſees into the innermoſt Corner of our Hearts, and obſerves all our private Deſigns and Intentions, and will call us to a ſtrict Account for them. Now theſe are Conſiderations ſo weighty, as would make us ſtruggle with the greateſt Difficulties. But on the otherhand, the Government of our Wills, and Deſires, and Intentions is much more in our Power, than the Obſervance of Humane Laws is, or than even the Command of our own Body. It is plain therefore

fore, that we are capable of obſerving theſe inward and ſpiritual Laws of God, and were it not for our Heedleſneſs and want of Conſideration they would be eaſy; and we have no Reaſon to complain of that as grievous in it ſelf, which we have made to be ſo. The greater and weightier Motives we have to the doing of a thing, the more Neceſſity there is for it: And the more we are convinced of the Reaſonableneſs of it, the more we are diſpoſed to the Performance of it, Reaſons and Arguments are a ſort of inward Aid and Aſſiſtance, and *moral Strength*. Now we have the greateſt Reaſons and Arguments that can be for a ſtrict Watch over our ſelves, and as *Solomon*'s Advice is, *to keep our Heart with all Diligence; for out of it are the Iſſues of Life*. And this may ſerve for a brief account of God's Government of the World, eſpecially of us Men; what Laws he has given us, how he overlooks all our Actions, and will bring us to an Account for them.

Let us make this Uſe of what has been ſaid;

1*ſt*. Let us know and acknowledg our Happineſs in being under the Government and Protection of God, the great King of the World; that we are in the Hands of a faithful Creator, who made us, and therefore we need not fear deſignes our Good, and is able to ſave us to the uttermoſt. Men have been very thankful for ſmaller matters. As the Philoſopher, who thank'd God that he was born in *Greece*, and not in a barbarous Countrey; and then of all the parts of *Greece*, that he was born in *Athens*, the moſt civilized part. What an uncomfortable thing would

would it be to live under the Reign of blind Chance, and the Fortuitous Concourſe of *Atomes*, where we might be deſtroyed in a Moment, without the leaſt Hopes of Reparation, or living again? Whereas now, as our Bleſſed Saviour tells us, *None can pluck us out of his Father's Hand*; but if any outward Violence ſhould deprive us of this Life, he can give us a better. What Light is to the Eyes, and the Sun to the viſible World, that and much more is a ſenſe of God to the Souls of Men; it chears and revives them, and is the Joy of their Hearts. *Pſal.* 97. 1. *The Lord reigneth, let the Earth rejoice; let the Multitude of Iles be glad thereof.* And ſo the Prophet *Jeremy* to the ſame purpoſe, *ch.* 9. *v.* 23. *Thus ſaith the Lord, Let not the wiſe Man glory in his Wiſdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches; But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I am the Lord, which exerciſe loving-Kindneſs, Judgment and Righteouſneſs in the Earth, for in thoſe things I delight, ſaith the Lord.* This indeed is matter of Triumph, and we may deſervedly make our Boaſt of it, for it is the Top of humane Preferment, and that alone upon which Mankind can juſtly value it ſelf. It is that which makes our Being conſiderable, that we are thereby capable of knowing God, and arriving at the Knowledg of ſuch an excellent Being; that we have thereby an Opportunity of knowing ſo much Goodneſs, of beholding ſo great a Glory, of admiring ſuch Perfections, and have the Honour of doing Homage to the great Majeſty of Heaven and Earth.

And

And that indeed, 2*dly*, is the End of our knowing God, that we may be the better instructed in our Behaviour towards him, and learn our Duty to him; and what that is, his very Name implies. The Title of a *King* bespeaks Subjection and Obedience. *If I be a Father, where is my Honour? And if I be a Master, where is my Fear, saith the Lord of Hosts?* And if he be a *great King*, as he calls himself in the same Chapter, *Mal.* 1. 14. Where is the Homage and Obedience which is due to him? And indeed we do not know God, nor consider who he is, if we do not fall down before him and worship him with the greatest Humility; if we do not resign our Wills to the Soveraign Will of Heaven and Earth; if we are not content to be disposed of, as it shall seem best to infinite Wisdom; in a Word, if we be not wholly made up of Obedience. This our Condition requires, this is naturally becoming to a Creature. When we disobey God, we go about to turn the World upside down, and change the everlasting Order of things; we pluck down the Will of God, to set up our own. How perverse and monstrous is this, that the Will of the great God should give place to the Will of one of his own Creatures, and stoop to ours! And yet this is the presumptuous Nature of Sin, and of Disobedience to God; this every wilful and deliberate Sinner does in effect say, The Will of God is otherwise, but mine is so, and so it shall be. These Words are too horrid to express, but they are the language of a Man's Soul, and of the thing it self, as oft as he commits a deliberate Sin against God. On the other Hand I appeal to the Reason of Man-

Mankind, whether it be not as it ſhould be, when we are governed by the God that made us; when the thing formed does willingly ſubmit it ſelf to him that form'd it; when a Creature acts like a Creature, and ſuitably to his Condition: I ſay, I appeal to the Reaſon of Mankind, whether it be not fit, meet, and right, ſo to do. We are not our own, and then no Conſequence can be plainer than this, that we ought not to ſpeak our own Words, nor think our own Thoughts, nor live as we liſt.

Secondly, The ſecond thing whereby God is deſcribed to us, is his *Eternity*; *The King Eternal.* By Eternal we mean that which is without Beginning and without End. This is *Moſes*'s Acknowledgment in *Pſal.* 90. 2. *Before the Mountaines were brought forth, or ever thou hadſt formed the Earth and the World, even from everlaſting to everlaſting thou art God.*

1*ſt.* He is *from Everlaſting*; *the ancient of Days*, as the Prophet *Daniel* calls him, and before all time. Time it ſelf is but a Novelty, a late and upſtart thing in reſpect of him. When created Beings were firſt made, then time began; for it is nothing elſe but the meaſure of their Duration, whereby we reckon how long things have laſted from their firſt Beginning. Now that which had no Beginning, cannot fall under the Limits of Time, it cannot be meaſured by that ſhort Line; there is no numbring the Days of Eternity, for no Man can tell where to begin the Account. It muſt be confeſs'd that poor Creatures as we are, that have our Beings fettered in the Moments of Time, that grew up together with Days and Years, cannot comprehend the Nature of Eternity;

nity; we cannot comprehend ſuch a ſteady Duration wherein there is no Flux of Time, nothing before or after, nothing paſt or to come, but all preſent, where one Day is as a thouſand Years, and a thouſand Years is but as one day: This is a Gulph to Humane Apprehenſion. When we ſet our ſelves to think of Eternity, we launch out into a vaſt and wide Ocean, which has neither ſhore nor bottom. Nevertheleſs God has not left us deſtitute even of natural means to know and to acknowledg him to be thus Eternal. This the Apoſtle ſays concerning the Heathens themſelves; *Rom.* 1. 20. *For the inviſible things of him, from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his Eternal Power and Godhead; ſo that they are without excuſe.* Finite things lead us to the Knowledg of an infinite God, and things temporal and tranſient teach us that there is a Being Eternal.

We may take our riſe from the meaneſt thing in the Creation to prove a firſt Cauſe, an *Eternal Power and Godhead.* If there be any thing now in Being, as both our Reaſon and all our Senſes inform us there is, then there has been ſomething from Everlaſting: For if there had been nothing from all Eternity, it is plain that there would be nothing now. If there had been no World yeſterday, nor any Eternal Author to have produced it, it could not have been to Day; for of Nothing comes Nothing. An Infinite Duration muſt be allowed to ſomewhat or other; for if once there had been no Being in the World, there could have been none to all Eternity. So that we are ſure by what we now ſee, that there was always ſomething. There is not a firmer Concluſion

ſion in the World, nor is the mind of Man capable of a clearer Truth than this is, there is ſomething in Being, therefore there ever was: For it is a like Repugnancy to take Numbers from Cyphers, and to derive Being from Nothing. Now if there were ſome Being from all Eternity, it muſt be Self-exiſtent; there muſt be ſuch Infinite Perfection in his Nature, that he could not chuſe but be; there muſt be ſuch an Exceſs of Power and Perfection in himſelf, that he needed not the Help of any Cauſe: In a word, he muſt be the very Spring and Original of all Being, and of all poſſible Perfections; which are but ſo many Expreſſions of God. Where-ever therefore you find Being, though but in a Fly, or in a Grain of Sand, or in any thing more contemptible, you have a Clue in your Hand, which will lead you to the Throne of this Eternal King.

2*dly*. As he has been from Everlaſting, ſo he is *to Everlaſting*; *Thy Throne, O God, is for ever and ever*: This doubling of the Word is very emphatical, and extends the Signification of it, beyond all meaſure, *Pſal.* 102. 24. *Thy Years are throughout all Generations. Of old haſt thou laid the Foundations of the Earth, and the Heavens are the Work of thy Hands. They ſhall periſh, but thou ſhalt endure; yea all of them ſhall wax old like a Garment. As a Veſture ſhalt thou change them, and they ſhall be changed; but thou art the ſame, and thy Years ſhall have no end.* That which had no Beginning can have no end, for it is impoſſible that neceſſary Being ſhould ceaſe to be. He is infinitely above the Power of Chance and Contingency, his Nature is fixt and unchangeable, nothing of Alteration can approach or come near him,

him, with him is no Variableneſs nor Shadow of turning.

And when the Reaſon of Mankind is fully ſatisfied in this point, when we have thus diſcovered the Eternal Power and Godhead, with what Awe and Admiration (in the firſt place) ſhould it fill our Minds! Here we behold that unexhauſtible Ocean of Being, that overflowing Fountain of Life, from whence the whole World is derived. Angels and Spirits, Soul and Mind, Matter and Body, whatſoever we know, and ten thouſand times more, all things viſible and inviſible, have all their Dependance upon this Eternal King. He made them all, and he upholds them all by the Word of his Power. In him we live, and move, and have our Being; and he is the ſtay of all the Ends of the Earth, without whoſe Support all would fall into nothing again. He is *Alpha* and *Omega*, the firſt and the laſt, who was, and is, and is to come; in a word, he is all in all.

2*ly*. With what Humility ſhould it poſſeſs us! *Lord, what is Man that thou art mindful of him, or the Son of Man that thou ſo regardeſt him?* How came an Eternal Being to ſtoop to the Conſideration of one of his Creatures, or to make us any part of his Care and Concern? He has no need of us, for of his Fulneſs we have received all that we have or are. *Where is Boaſting then?* As St. *Paul* ſays, *it is excluded.* How can Men value themſelves upon a borrowed Being? They may as well be proud of their being in Debt. We, that are but of yeſterday, muſt needs ſhrink very much in our own Thoughts when we think of Eternity, and of our own precarious and dependent State and Condition together: *The*

Loſti-

Loftineſs of Man will be bowed down, and the Haughtineſs of Men will be made low, and the Lord alone will be exalted, when we ſeriouſly conſider theſe things. We ſhall ſay as holy *Job* did upon the like occaſion, *Now mine Eye ſeeth thee, wherefore I abhor my ſelf in Duſt and Aſhes.*

3*dly.* This Conſideration would contribute very much to divert our Thoughts, and to wean our Affections from all temporal and tranſitory Things. *Why doſt thou ſet thine Eyes upon that which is Not?* ſays *Solomon*, ſpeaking of Riches; and it may be indifferently applied to any thing in this lower World. We ſee what an Inferiour ſort of Being they have, let us not therefore ſuffer them to take up our Time and our Thoughts, as if we knew nothing Better. Let us not neglect the Subſtance, to court the Shadow: this would be like the Folly of Heatheniſh Idolaters, who *ſerved the Creature more than the Creator, who is Bleſſed for evermore.*

Laſtly. The ſenſe of God's Eternity is a ſure Foundation of our Truſt and Confidence in him. He is the Rock of Ages and Generations, and we may ſecurely entruſt our ſelves with him. All Humane confidences may fail; *Ceaſe ye from Man whoſe Breath is in his Noſtrils, for wherein is he to be accounted of?* as the Prophet *Eſay* ſpeaks in the 2*d* Chapter & laſt verſe. But God is always as able to ſuſtain and ſupport us in Being, as he was at firſt to beſtow it upon us. What he was when he created the World, he is ſtill; his Arm is not ſhortened; *With him*, as the Pſalmiſt ſays, *is the Well of Life*, and it can never be drawn dry. If we faithfully ſerve him, we need not fear periſhing, or being Loſt, but may commit our Souls

unto him, as into the Hands of a Faithful Creator.

And theſe are ſome of the proper Effects of a ſerious Conſideration of God's Eternity; which does contain likewiſe in it the following Attribute of *Immortality*. *The King Eternal, Immortal.* He that is Eternal, and has neceſſary Exiſtence included in his Nature, muſt needs be Immortal. And thus God alone is Immortal, *who only hath Immortality*, as the Apoſtle ſays; He alone has *Life in himſelf*, as our Saviour's words are: And if Angels and the Souls of Men are Immortal too, it is becauſe God has been pleaſed to make them ſo.

The next thing which follows is, that he is *Inviſible*. And this the Scripture often declares, *Whom no Man hath ſeen, or can ſee:* and it likewiſe declares the reaſon why he is Inviſible, in telling us he is a *Spirit*. For that which is not a Body, cannot be ſeen, nor make an Impreſſion upon any of our Senſes. And that God is not Matter or Body is clear by the Light of Nature. The ancient Philoſophers were inſtructed by that to conceive him to be a Spirit, and they uſually call him the *Eternal Mind*, *the Mind that made the World*. And it may be proved by undeniable Reaſons.

1*ſt*. If God were Body, he could not be a ſelf-moving nor Intelligent Being. For both theſe are above the Sphere of Matter; it has no power to do either of theſe, but is a dead and ſenſleſs thing: And therefore is inconſiſtent with the Nature of God, who is the Fountain of Power and Wiſdom, the everlaſting Spring of Life and Motion.

2*dly*.

2*dly*. To conceive of God as Corporeal, is to ſhut him out of the Creation, and perfectly to exclude him out of this material World. For Body is impenetrable, and cannot be in the ſame Place with another Body. So that to deny God's being a Spirit, is to deny his Immenſity and Omnipreſence, which is diffuſed throughout the World, as to uſe a groſs and ſenſible Compariſon, the Light is diffuſed through the whole Body of the Air.

3*dly*. All Body is paſſive and diviſible, and involves in it thoſe Imperfections which are unworthy of God, and muſt be removed at an infinite diſtance from God; by which Name, whenever we uſe it, we mean a moſt Perfect Being. Now if God be a Spirit, and conſequently Inviſible, it will afford us ſeveral uſeful Inſtructions.

1. It will ſhew us the unreaſonable Folly of Atheiſtical Perſons, who make their Senſes the meaſure of their Belief. We muſt believe the Concluſions of Right Reaſon as well as the Reports of our Senſes, or elſe we debar our ſelves from the Knowledg of God, and of our own Souls, and of all inviſible and incorporeal Beings; which we can only know by their Effects, and by the Collections of Reaſon. What do they that doubt of Religion demand? Would they ſee God, who is in his own Nature Inviſible? There is no other way of coming to the Knowledg of him, but by his Works; and theſe he has ſet in open view, we are every-where ſurrounded with them, nay we our ſelves are part of them. Now we are not ſurer in the Knowledg of the Works themſelves, than we are of the Builder and Maker of them all. From Viſible things we may gather,

That there is an Invisible and Superior Being, who gave them those Perfections, who fitted them for those Uses, who put them into that Order, which they were not able to do for themselves. An Invisible Being can be known no other way, he cannot be seen with the Eyes, but only understood by the Mind. And therefore it is an unreasonable thing for Men to expect more, or other Evidence for the belief of a God and the Principles of Religion, than the nature of the Thing will bear. It is as if they would not be satisfied, unless they can hear Colours, or see Sounds. We must know God by Faith, we cannot by Sight; and it is utterly impossible to have any sensible Proof or Evidence of him, but by his Works. He cannot otherwise discover himself to us, in any outward way; and this he has abundantly done, wherein he has given all possible Satisfaction to the Minds of all attentive and considering Men.

2. It will teach us to prefer our Souls before these gross Bodies. By our Souls we are related to the *Father of Spirits*, we are his *Offspring*, and we do thereby approach the neareſt to his *Divine Nature*; and shall we neglect this better part of us, while we study to gratify a lower and inferior Being? Our Soul is that wherein we resemble the best and happiest and supreme Being of the World: and shall we then choose to lead a Life of Sense, and to herd our selves among the Beasts that perish? Let us employ that Spiritual, I had almost said Divine Nature which God has given us, to higher and to nobler Purposes; to know God, to love him, to be more like him, to beat down Sense, and to purge our selves from all the Dross of it; in a word, *to purify our selves, even as he is pure.*

The

The laſt thing is his *Wiſdom, The only Wiſe God.* He is Infinite in this, as in all other his Perfections, *The Lord is a God of Knowledg*, 1 Sam. 2. 3. Or rather, he is a God of Knowledges, as it is in the Original, in reſpect of the vaſt comprehenſion of it: Which makes the Pſalmiſt ſay, *Of his Underſtanding there is no Number*; in regard of the multitude of Particulars which he comprehends. And the Certainty and Evidence of his Knowledg is likewiſe Infinite. Some things we are ſaid to know which are but obſcurely known, we ſee them but as in a Glaſs, or through a Cloud; but God is Light, and in him is no Darkneſs at all: He ſees without any Obſcurity, and whatſoever is propounded to his Underſtanding, is moſt clear and evident: *Heb.* 4. 13. *Neither is there any Creature that is not manifeſt in his ſight; but all things are naked and opened unto the Eyes of him with whom we have to do.* Thus the Scripture repreſents him, as having all things within the compaſs of his Knowledg, and that his Knowledg is moſt certain and Infallible. And this may likewiſe be made out by natural Diſcourſe. He who is the Fountain of Knowledg muſt have it in the moſt exalted degree that can be. *He that made the Eye, ſhall not he ſee? And he that planted the Ear, ſhall not he hear? And he that giveth Man Knowledg*, and communicates it to others, ſhall not he have it in Perfection? *Doth not he underſtand?* And further, it is abſolutely neceſſary to all his other Perfections, that they be under the Conduct and Direction of unerring Wiſdom; without which Omnipotent Power it ſelf would be but Weakneſs, and blind Force. And beſides the avoiding of theſe Inconveniences and Abſurdities which follow from the

denial of this Perfection, every Man has a direct and positive proof of it in his own Breast. And that is this; We are able to frame a Conception of many things that never were, nor perhaps ever will be, but are only possible. Now if we had only the knowledg of things that have been or are at present, it might be said that we derived this Knowledg from the things themselves; but when we have the Ideas of possible things, such as we never knew to have been, there can be no reason imaginable given of this, but that our Minds are derived from that only wise God, who comprehends the utmost possibility of things, and the full extent of his own Power, and has imparted some notion of it to us: I say, this plainly proves him to be the Author of that Knowledg which is in us, the Fountain of all Wisdom, the only Wise God.

And this Consideration, if it were well thought on, would very much dispose us to Obedience, and make us ready and willing to be governed by him. For when we transgress any of his Commands, Why do we do so, but because we think it does not fit our Circumstances; He abridges us of that Liberty, which we think convenient for us; we can choose better than he has directed us. O ye Fools, when will ye understand? Let us but allow him to be Wiser than we, that he knows what is best for us, and directs us to that which is really for our good, and the thing is Done; we cannot choose but submit our selves to be ruled and governed by him, we have no Pretence at all to disobey him, and to follow our own Inventions.

II. And

II. And now after the Apoſtle has told us what God is, and reckoned up ſome of his eminent Perfections, he tells what thereupon belongs to him; *To him be Honour and Glory for ever and ever.* This is the natural reſult of our knowing God, to worſhip him as God, and to make him the everlaſting Object of our Reverence and Devotion. In this preſent part of the Doxology are contained theſe ſeveral things. 1. An inward ſenſe of God's Greatneſs, an honourable Opinion and worthy Thoughts of him, a profound Reverence for him, proper and ſuitable Affections towards him; this is implied in the word *Honour*. 2. *Glory* imports the outward Worſhip of him, proclaiming his Excellency to the World, giving him the Glory of all his Attributes, acknowledging him in all our ways, and doing all to his Glory. 3. The duration and continuance of theſe, they are to laſt *for ever and ever*. 4. This ſhould be done by the unanimous Conſent of all the World, it ſhould be their joint Wiſh and Endeavour; every rational Being ſhould ſet his Seal, give his Vote, and ſubſcribe to ſo juſt and reaſonable a thing; for that is the force of the laſt word, *Amen*.

1. There is due to God an inward ſenſe of his Greatneſs, an honourable Opinion and worthy Thoughts of him, a profound Reverence for him, proper and ſuitable Affections towards him. This is a piece of Juſtice, that we ſhould value and eſteem every thing according to its Worth and Dignity. And this is ſo natural, that a Man cannot but eſteem any Excellency or Perfection wherever he finds it, though it be in a Stranger or in an Enemy, from whom he ſhall never reap any

Benefit by it. Any unuſual or rare Perfection ſtrikes us with admiration at the very ſight of it; Greatneſs is awful and reverend; Goodneſs is charming, and wins our Love whether we will or no, and before we can enter into any debate or deliberate about it. Theſe are the natural ſtroaks and Impreſſions of all excellent Objects upon our Minds. Now if thoſe ſcattered Sparks of Perfection, which we now and then meet with in the World, do thus move and affect us, and force us to own them by an inward Senſe and Value for them: What a Soul-full of Honour and Eſteem ought we to have for the Fountain of all poſſible Perfection, in whom all that is Great, and all that is Good is in the height, and cannot admit of one degree more! In loving and admiring of God there may be Defect, but there cannot poſſibly be any Exceſs: for when we think never ſo magnificently of God, our Apprehenſions of him are like the imperfect Reports, which the Queen of *Sheba* heard of *Solomon*'s Wiſdom; *Not one half of the Greatneſs of it was told her.* We may have a true notion of the Divine Excellencies and Perfections, but it is impoſſible for us to have any adequate and commenſurate and preciſe Knowledg of them, becauſe they are Infinite, and exceed all humane Meaſures. We know that God excells in Wiſdom, but as for the extent of his Wiſdom, that is unſearchable and paſt our finding out; He is good, but how good, is impoſſible for Creatures to tell, for there is no end of his Goodneſs; He is powerful, but the exceſs of his Power is beyond all mortal Thought: In a word, We know what Perfection is, but we can never comprehend in our Thoughts, that is, we

can

can never ſet any Bounds or Limits to boundleſs Perfections. So that the deepeſt and moſt profound Reverence that we can pay to God, the heartieſt Affection, the worthieſt Thoughts and moſt honourable Opinion we can conceive of him, are all too little; the Powers of our Soul are too weak, and our Breaſts too narrow, to frame a Notion of him as he is, and to entertain a juſt and full ſenſe of his glorious Perfections. For as the Plalmiſt ſays, *He is exalted far above all Praiſe:* Our Words cannot expreſs him, nor our Thoughts reach him.

But what we Cannot do is not matter of Duty; what we can do in this caſe, that we ought to do. We ſhould love him with all our Heart and Soul and Strength, with the moſt enlarged Affections we have. We ſhould prize and value him as our chiefeſt Good, and live in a clear ſenſe of our Dependance upon him, and think his Favour better than Life it ſelf. We ſhould often ſet our ſelves to think of him, and delight to do it; Our Meditation of him ſhould be ſweet. We ſhould eſteem it a great Priviledg to know him, and value our Underſtandings upon this account, that they have made us acquainted with God, and led us to the happieſt Diſcovery in the World. Such a Diſcovery as a Man would deſire to ſee nothing after it, but be as willing to go out of the World, as good old *Simeon* was, when he had once ſeen our Saviour, and had him in his Arms; he had lived long enough, he deſired to ſee nothing more after this. Our Life would not

be

be worth the living were it not for knowing more of God, and finding out new Perfections in him which we never understood before, and having thereby fresh matter of astonished Joy and Admiration, and of being every Day filled with new Raptures. These are some Instances of that inward Honour which is due to God, and which any Man will find are the natural Result of a Sight of God, and of a serious Contemplation of his Divine Excellencies.

When we set our selves to think of this Eternal King, who by his powerful Word made the World; whose infinite Goodness and Benignity prompted him to this, and set his Power on work, that he might have whereupon to exercise his Bounty, and give himself an Occasion of doing good to an innumerable Company of Creatures which were yet unborn; whose Throne is establish'd in Righteousness, and who will not wrong or oppress the meanest Subject he has, nor take Advantage of our being his Creatures to deal hardly with us; whose Word and Promise to his Vassals, is surer than Heaven and Earth; whose Wisdom and Knowledg shines throughout the whole Creation, and is loudly proclaimed by all his Works of Wonder; And lastly, who never departed from the Rule of Right, nor never will do to all Eternity, but his Holiness and Purity are Infinite too, and equal to all his other Perfections, and his Goodness alike steady and unchangeable with his Nature; What a mighty sense of God will fall down upon us, and overspread us, every time we look up towards Heaven,

ven, and thus bethink our ſelves who it is that reigns there! With what Awe and Reverence will it fill our Hearts? With what Gratitude and Affection, with what Delight and Tranſport will our Souls meet the Thoughts of ſuch a Being?

It was the Fault of abſurd Heathens, *that when they knew God, they worſhip'd him not as God:* let not us fall into the ſame, and honour any Creature more than the Creator, who is God bleſſed for evermore. If we make *Mammon* our God, or our Belly our God; if we look upon Profit or Pleaſure as our chiefeſt Good; if we put Confidence in an Arm of Fleſh; if we fear Man more than God; what could an Heathen Idolater do worſe? Do we not rob God of his Honour, and give it to another, and commit the greateſt piece of Injuſtice in the World? For what can be more horrid, than to dethrone God in our Hearts (which is as far as we can do it,) and to ſet up any thing elſe in his ſtead?

2*dly.* Beſides this inward Reverence which is due to God, we ought alſo to pay him an outward Worſhip, to proclaim his Excellencies to the World, to give him the Glory of his Attributes, to acknowledg him in all our ways, and to do all to his Glory. And this open Acknowledgment of God is made, either by our Words or Actions.

1. By our *Words* and open Profeſſion; when we meet together, and declare in the Face of the World, that we worſhip the God of Heaven: when we ſhew forth his Goodneſs, and declare what

what he has done for the Children of Men. When we pray unto him, and thereby own our Dependance upon him, and acknowledg that from his Fulneſs and free Grace we expect the Supply of all our Want; thereby we likewiſe own his Ubiquity and Omnipreſence, that he is near at hand, and ready to hear and anſwer our Petitions, where-ever we offer them up to him. Thus do we give him the Glory of his Attributes, by confeſſing him with our Mouths, and by making our Addreſſes to him.

2. We give him Glory by our *Actions*, when we live in Obedience, and conform our ſelves to him. 1*ſt*. When we live in *Obedience to him*. This ſhews, that we own him for our King and Governour, and is a publick Profeſſion that we are his Servants, and at his Command. When we obey God, we refer our ſelves to his Wiſdom, we ſet up his Will above our own, we acknowledg his Authority, and the right he has to diſpoſe of us: We declare that he is above us, and that all Homage and Service are due to him. Thus our Saviour declares that he promoted God's Glory in the World, *John* 17. 42. *I have glorified thee on the Earth, I have finiſhed the Work which thou gaveſt me to do.*

2*dly*. We give him Glory by our Actions, when we *conform our ſelves to him*. We cannot honour God more, than by being Followers of him; by endeavouring to be Holy as he is Holy, merciful as he is merciful, and perfect as our Heavenly Father is perfect. And on the other hand, How can any Man ſay, that he adores the Divine Excellencies and Perfections, when he thinks them not

not worth the having? He must needs have a very mean Opinion of Justice, Mercy, Goodness, and Truth, and the rest of those Holy Perfections which are communicable to us, and wherein Men may be made Partakers of the Divine Nature; I say, that Man must needs have a very mean Opinion of these, who can see no such Excellency in them, but that he can live very well without them. If we would glorify God in good earnest, let us be as like him as we can, so far as it is possible for a frail Creature to be. Let us adorn our selves with that Goodness and Holiness which we admire in him, and then the World will have Reason to believe that we really honour God: Otherwise our verbal Praises are but flattering and empty Applauses, if not downright Mockery. And when we have dishonoured God by our Disobedience, and by acting contrary to his Holy Nature, let us make all the haste we can by Repentance to do him Right; to condemn our selves, to resettle his Authority, and to return to our Duty; for this the Scripture likewise calls, *giving Glory to God.*

3*dly.* The third thing is the Duration and Continuance of this Honour and Glory which is to be given to God, and that is, *for ever and ever.* So long as he is the King Eternal, he is worthy to receive Honour and Praise and Thanksgiving; and so long as there are any Creatures in being, this Tribute will for ever be due from them. There is infinite Reason to give him Honour and Glory now, and there will always be the same Reason, for he is *the same Yesterday, and to Day, and for ever.* There is no end of his Goodness, why then

then ſhould there be of his Praiſe? While there are any intellectual Creatures remaining in the World, there are ſo many Debtors to his Bounty, Monuments of his Goodneſs, and ſhould be ſo many Inſtruments of his Glory. And we have Reaſon to reſolve for our Parts, that we will perſevere in this fit and Happy Employment, as *David* does; *I will ſing unto him as long as I live, I will praiſe my God while I have my Being:* To reſolve, ever to direct all our Thoughts, Words, and Actions to his Honour, and never to change ſo good a Reſolution. But rather in the

4th place, To deſire that this may be done by the unanimous conſent of all the World; For by ſaying *Amen* here, the Apoſtle does imply, that every one ſhould give his Aſſent, ſet his Seal, give his Suffrage, and ſubſcribe to ſo juſt and reaſonable a thing. We ſhould be deſirous that all Men would join with us herein, that with one Heart and one Mouth we may glorify God. It is our common concern, the ſame Obligation lies upon us all. Hath not one God made us? Is he not our common Father? And therefore ſince we all came from him, let us unanimouſly return to him in Gratitude and Obedience. We ſhould not only bear Our part in this Doxology, but invite and provoke others to joyn with us. For where we really honour any Perſon, we are naturally deſirous that every Body elſe ſhould do ſo too. You ſee *David* in his devout ſtrains calls upon all Creatures, not only all Sorts and Conditions of Men, but he ſummons every part of the Creation to joyn in this Office of praiſing God.

He

He means at the leaſt, that all which can ſhould do it for themſelves, and that we ſhould do it for the reſt; that we ſhould take occaſion from all the Works of God, to give him the Praiſe which is due unto his Name; that we ſhould celebrate that Power and Wiſdom and Goodneſs, which diſcovers it ſelf in every one of them; that we, who are Underſtanding beings, ſhould be as High-Prieſts to offer up that Praiſe, which the whole Creation does abundantly miniſter to us, and does furniſh us withall.

I ſhall draw ſome few Inferences from this whole Subject, and ſo conclude.

You ſee upon what a firm and ſure Foundation Religion is built, how neceſſary and indiſpenſible it is. It is no Arbitrary and poſitive thing, which God might have abated us if he pleaſed; which might have been ſpared and omitted. No, it is that which is founded in the unchangeable Nature of God; for while there is a God in the World, he is always worthy to receive Honour, and Praiſe, and Obedience: And the Obligation of Creatures to render this to him, does cleave to their Being, it is inſeparably annext to their Condition, it is the very Eſſence and Truth of a Creature-State. It is impoſſible for a Creature to be releaſed from his Duty to God. It is too often true, as to matter of *Fact*, that Creatures do not ſerve and obey their Creator; but it can never be true while the World ſtands, as to matter of *Right*, that they ought not to obey him. When a Creature comes into Being, he enters into a State

State of Service and Obedience, of Love and Thankfulneſs to God his Maker; from which he can no more be releaſed, than this Propoſition can be true, *That he was never made.* Upon theſe Terms we all receive our Being, and we cannot have it upon any other. And therefore let us not ſo much as ſecretly wiſh to be diſpenſed with, in the Neglect of any part of our Duty: Let us not ſay in our Hearts, as *Naaman* did to the Prophet, *The Lord pardon thy Servant in this thing*; for it cannot be. God himſelf cannot diſpenſe with us (with Reverence be it ſpoken, Nay to his Honour and Glory be it ſpoken) he cannot allow his Creatures in the greateſt Impiety and Iniquity, to pervert the everlaſting Order of things, to turn the World upſide down, to make Confuſion in God's Creation, and to make the greateſt of all in their own Souls. For there the Weight and Burden of Sin will fall the heavieſt, firſt or laſt. The Soul of Man cannot be ſatisfied for any long time, with doing contrary to his known Duty; all ſuch Actions are Seeds of Diſquiet; he is all that while treaſuring up Wrath and Diſpleaſure, and Indignation againſt himſelf. And there cannot poſſibly be any laſting Peace or Quiet, or eaſe in a Man's Mind, without Repentance, and without returning to his Duty again. For the Tranſgreſſion of our Duty being contrary to the Dictates of our Underſtanding and to plain Reaſon, This will recoil upon us ſome time or other; we cannot live in a pleaſing Error and Deluſion always, but we ſhall be ſenſible whether we will or no that we have done amiſs; And then we cannot but be very much unſatisfied with

with it. Now is not this better prevented? Is it not better to consider the Reasons of our Obedience now, to inform our selves thoroughly of our Duty, to see why and wherefore we ought to serve God, and to do it, than to be stung with these Reasons and Considerations hereafter, when we have not done it? And God be thanked, that the Reasons of our Duty are so plain and obvious, and lie so level to the lowest Capacity: A Man of the meanest Understanding cannot think of God never so little, but he will see abundant cause why he should love, and honour him, and be governed by him. For this is a great Advantage to us, that our Reason is Security for the Performance of our Duty; that our Understanding prompts us to do it; that we have a Principle within us which calls upon us to perform it, and will not fail to upbraid us with the Neglect of it. And though Men often act by another Principle, I mean that of Will and Pleasure, or Self-will, yet that is a Principle which cannot be stood to, Men cannot own and justify it; it is no Natural Principle, it is the unnatural Abuse of Liberty and Free-will, and Men will be forced to condemn themselves for it. We may act like Brutes for a time if we will, without Consideration, and against our better Understanding; but we cannot change our Natures: Reason is the Principle of a Man, and we cannot get rid of it if we would; it will take place. Men may reject the Truths of God and of Religion for a while, they may flatter themselves that there is no need of being Religious, that

it is in vain to ſerve God; they may ask what Difference *betwixt him that ſerveth God, and him that ſerveth him not?* But this will not laſt always: Truth will prevail, and cannot be avoided; it will come at laſt, though it have no other Welcom than that of *Ahab* to *Elijah*, *Haſt thou found me, O mine Enemy?*

THE

The TRUE Mother-Church,

Or, a Short

Practical Discourse upon *ACTS* II.

Concerning the

FIRST CHURCH AT JERUSALEM.

IMPRIMATUR.

Nov. 15. 1687. *Jo. Battely.*

LONDON;
Printed for *Brabazon Aylmer*, at the Three Pigeons, against the *Royal Exchange* in *Cornhill*. 1688.

BEcauſe the Papiſts kept a heavy Stir that their Church was the Mother-Church, I took that occaſion to publiſh the following Diſcourſe, which ſhews to what Church that Title belongs, and that the Church of Rome is neither Mother nor Daughter, but an Apoſtacy from the Church.

The True Mother-Church, or a Short Practical Diſcourſe upon Acts II. *&c.*

Acts 2. 41, 42. *Then they that gladly received his Word, were baptized: and the ſame day there were added unto them about three thouſand Souls. And they continued ſtedfaſtly in the Apoſtle's Doctrine, and Fellowſhip, and in breaking of Bread, and in Prayers.*

IN this Chapter we have an account how the firſt Chriſtian Church was gathered. The former part of the Chapter is ſpent in relating to us the miraculous deſcent of the Holy Ghoſt, which filled the Apoſtles, and enabled them to ſpeak with other Tongues. And the firſt uſe which the Apoſtles made of theſe Languages, wherewith they were ſo ſtrangely endued, was to publiſh the Goſpel: That mixt Multitude, which conſiſted of a confluence of Strangers from all Parts, did every Man hear them ſpeak in their own Native Language *the wonderful Works of God.* And upon this occaſion St. *Peter* made ſuch an effectual Diſcourſe, proving that Jeſus was both Lord and Chriſt, and exhorting them *to repent and be baptized in the Name of Jeſus*, that it won three thouſand Souls to the Chriſtian Religion. This great Body of Men added to the Diſciples, made the firſt Church at *Jeruſalem.* And accordingly

the firſt mention of a Church actually in Being, is after the Account given of theſe new Converts, in the laſt verſe of this Chapter: *And the Lord added daily to the Church ſuch as ſhould be ſaved.*

In the Words I have choſen we have theſe two things.

I. We have an account how theſe Men came to be Chriſtians, and the means of their Converſion; *Then they that gladly received his Word were baptized.*

II. We have an account of their Religious Aſſemblies, and the way of Worſhip uſed in this Firſt and moſt Primitive Church; *And they continued ſtedfaſtly in the Apoſtles Doctrine, and Fellowſhip, and in breaking of Bread, and in Prayers.*

I. *Firſt*, How theſe Men came to be Chriſtians, and the means of their Converſion; *Then they that gladly received his Word, were baptized.* They were wrought upon by St. *Peter*'s Sermon, they were convinced by his Diſcourſe, that Jeſus whom they had crucified was the *Meſſias*; and therefore, according to St. *Peter's* direction, they reſolve to oppoſe him no longer, but to caſt themſelves down at his feet, and to own him for their Lord and Maſter, by undertaking the Profeſſion of his Religion. Now if we obſerve the Heads of St. *Peter*'s Diſcourſe whereby he thus convinced them, we ſhall find that he brings his Arguments, either from the Miracles which our Saviour wrought, which are a Proof to all Mankind, or from the Prophecies of the Old Teſtament, which were an acknowledged Principle among the Jews.

1. The Miracles which our Saviour wrought, which were ſo many Divine Teſtimonies to the Truth

Truth of what he delivered. Every true Miracle is a Teſtimonial from Heaven, it is God's Seal to warrant our belief in that Perſon, who is furniſh'd with ſuch an extraordinary Power. It is an aſſurance to the Minds of Men that a Perſon is ſent by God, when he does thoſe things *which never Man did*, (as the People ſaid of our Saviour) and God does plainly own and approve that Doctrine which ſuch a one delivers, becauſe he employs his own Almighty Power to gain credit and belief to that Perſon.

By a *Miracle*, I mean whatſoever is above or contrary to the courſe of Nature, and exceeds the power of it: For that muſt needs be done by a ſuperior Power, and cannot be attributed to any other than the God of Nature. Now to ſay, *That we cannot know a Miracle when we ſee it, becauſe we cannot tell how far the Power of Nature reaches, how far natural Cauſes can act and no farther*, is a very poor and weak Objection. For though we cannot aſſign the juſt Bounds and Limits of natural Cauſes, how far they can act, and no farther; though we cannot juſt deſcribe the ſphere of their Activity, and draw a Line about it, yet we can tell what is out of the ſphere of their Activity, and clearly ſee when an Effect does far ſurpaſs the virtue and efficacy of the natural Cauſe. As for inſtance, I know not how far the power of natural Cauſes may go to fetch a Man, who in all appearance is dead, to Life again: There may be rare Spirits and *Elixirs* of greater virtue than I know of in this kind. But I know that *Talitha kumi*, the words that our Saviour uſed to the dead Maid, are none of thoſe Preparations and Reſtoratives we ſpeak of. I ſee there is no proportion

at all betwixt the Means and the End, betwixt the Cauſe and the Effect. To ſay, *Lazarus, come forth*, will not raiſe a Man who has been dead four days, and is turning to Corruption. That is ſuch a Sleep, out of which Men cannot be awakened with a Call. There may be natural Cauſes, for ought any Man knows, ſufficient to ſtop the courſe of the Sun; but it is demonſtrable, that the Voice of a Man can be none of thoſe Cauſes: *Sun, ſtand thou ſtill in Gibeah*, is a very weak and incompetent means to produce ſuch a mighty Effect. This is a way of working peculiar to God alone, to ſay, *Let there be Light, and there was Light*. So that theſe are true Miracles, they cannot poſſibly be put upon the ſcore of natural Cauſes. Now our Saviour wrought a great many of theſe in his Life-time, as St. *Peter* puts them in mind, verſe 22. *That he was a Man approved of God by Miracles, Wonders and Signs, which God did by him in the midſt of them.* But then his own Reſurrection was clearly the Finger of God. For when a Man dies, whatever ſtrange Power or Skill he may be imagined to have, they then leave him, and it is impoſſible he ſhould contribute any thing towards his riſing and coming to Life again. And this Saint *Peter* inſiſts upon in the 32*d* verſe. *This Jeſus hath God raiſed up, whereof we are all Witneſſes.* This they were ready to juſtify, and did afterwards with their Blood.

2. His other Arguments are plain Inferences and Deductions from ſeveral Paſſages of *David*, which he undeniably proves cannot be meant of *David* himſelf, though he ſpake them in his *own Perſon*, but that they were clear Predictions of Chriſt's *Reſurrection* and Aſcenſion into Heaven:

As

As you may ſee in the reſt of his Diſcourſe. So that theſe Men did not embrace Chriſtianity but upon good grounds; they were driven out of their Unbelief by force of Argument, and brought to the acknowledgment of the *Meſſiah* by clear and evident Proofs: And then they readily cloſed with Saint *Peter*'s Offer, to repent and be baptized for the Remiſſion of Sins; *they gladly received his Word*, and laid hold on it. Our Saviour himſelf propounded his Doctrine to the World upon theſe terms, he did not deſire to be believed but upon ſufficient Evidence, *John* 10. 37. *If I do not the Works of my Father, believe me not.* He would not have Men believe till they are convinced, and ſee cauſe for it; nor would have us captivate our Underſtandings to any thing, but the reaſon of the thing. If we are Chriſtians, we ought to know why we are ſo, or elſe we are Chriſtians merely by chance. We do not make our Religion our own, but by a wiſe and conſiderate choice of it. *Prove all things*, ſaith the Apoſtle, *and hold faſt that which is good.* We cannot have any *faſt hold* even of that which is *good*, till we have tried and examined it, and find it worthy to be retained, and ſuch as we cannot part with: For what we lightly take up, we are apt as lightly to lay down. And therefore our Saviour, who would have us Chriſtians not only for a day, or a week, or a month, but for our whole Lives, would have us believe upon ſo good grounds, that we ſhall have no Temptation to alter our Belief: As he would have us count the Coſt, and engage in his Service upon good Advice, leſt that be applied to us, which is ſaid of the raſh Builder, *This Man began, but was not able to finiſh.* S. *Peter* exhorts us to

be

be ready to render a reaſon of the Hope that is in us; and that ſuppoſes our ability to give a ſatisfactory account of our Religion: He ſuppoſes both that there is Reaſon for our Religion, and that every one ſhould have ſtudied the Point, and have conſidered the Reaſon that is in it.

And this tells us what we are to think of thoſe Men, that ſtifle all Enquiry into Religion; who would have us believe upon their bare word; who aſſume a greater Authority than ever our Saviour did; who are not contented, unleſs Men will captivate their Underſtandings to their Dictates, and *believe as the Church believes.* Thus has the Roman Church domineered over the Faith of Men for ſeveral Ages. This was not the way wherein Chriſtianity was firſt propagated in the World. Men were then argued, reaſoned, perſwaded and convinced into it. This was our Saviour's and the Apoſtles method. They treated Men like Men, they uſed the proper Arms of Truth, ſolid Proofs, and ſubſtantial Arguments: they overpowred Men with Conviction, and overcame the World with Demonſtration. As their Doctrine was true and good, and ſuch as would recommend it ſelf to every Man's Conſcience: ſo their way of delivering it was fair and ingenuous, and ſuch a way as became Heavenly Truth to be conveyed into the Minds and Hearts of Men. And this very thing would tempt a Man to believe that the *Romaniſts* have made ſome conſiderable Alteration in the Doctrine of our Saviour, becauſe they take ſuch a quite different courſe to propagate it. And as a Man would preſume beforehand, ſo he ſhall find it to be certainly true whenever he comes to examine their Doctrine; for

for they have in many points transformed the wiſe and holy and harmleſs Religion of our Bleſſed Saviour into the quite contrary. So that now indeed they muſt of neceſſity put out Mens Eyes, and deny them the uſe of their Reaſon, before they can think of bringing Men over to that Religion.

II. I come now to the *ſecond* thing, which is an Account of their Religious Aſſemblies, and the way of Worſhip uſed in this Firſt and moſt Primitive Church of Chriſt. *And they continued ſtedfaſtly in the Apoſtle's Doctrine, and Fellowſhip, and in breaking of Bread, and in Prayers.* Of theſe in their order.

1. They continued ſtedfaſtly *in the Apoſtle's Doctrine*; that is, they were conſtant to the Apoſtle's Teaching or Inſtruction, for that is the true ſenſe and meaning of the words. They were aſſiduous and attentive Hearers of what the Apoſtles taught. This is the firſt and moſt neceſſary Duty of Religion. For how can Men underſtand what they are to do, unleſs they are inſtructed in it? Men may indeed wilfully and wickedly neglect their known Duty; but if they do not know it, they cannot perform it if they would. And therefore this has been always look'd upon as the firſt thing in Religion. They that worſhipped Falſe Gods, had nevertheleſs an Order of Men to inſtruct the People how to worſhip them aright, to tell them how thoſe Gods were to be ſerved; what Rites and Obſervances were proper to appeaſe, and to gain their Favour; and on the other hand, to warn them of thoſe things which would offend and incenſe theſe imaginary Deities. And as the Light

of

of Nature prompted this courſe to natural Men, ſo God himſelf took care to have Men inſtructed in thoſe Revelations of his Will which he has been pleaſed to make to the World. When he gave the Law by *Moſes*, at the ſame time he appointed Prieſts whoſe Lips ſhould preſerve Knowledg, that the People might enquire of the Law at their Mouth. And accordingly it was practiſed by the *Jews* down to our Saviour's Time, and after; *Moſes was preached every Sabbath-day, being read in the Synagogues.* Nor was our Bleſſed Saviour wanting to make the like proviſion for the Chriſtian Church, for they are ſome of the laſt words which he ſpoke to his Apoſtles, when he bid them *teach all Nations to obſerve all things whatſoever he commanded them*, *Matth.* 28. the two laſt verſes. This he left at his departure hence, as a *Legacy* to his Church; And this upon the firſt gathering of a Church we meet with in the *firſt* place, *the Apoſtle's Doctrine.*

Now as the Apoſtles were careful on their part to fulfil their Maſter's Pleaſure and Command, ſo the firſt Chriſtians were as ready and forward to receive Inſtruction; which is expreſſed by a very full word, *they continued ſtedfaſtly* in the Apoſtle's Doctrine; which implies both the Aſſiduity and Conſtancy of the Action, and that they were not wearied nor tired with it, but were ſtill freſh to this and all the other Duties. And indeed, what is worthy to gain and command Mens Attention, if they will not hearken to the *Words of Eternal Life*, nor be inſtructed in the Art of making themſelves happy? What can be more welcome to Men, or to what can they more willingly give ear, than to ſuch Diſcourſes as inſtruct them in the things which belong to their everlaſting Happineſs,

pineſs, and *ſhew them the way of Salvation?* For the Goſpel is what our Saviour out of the Prophet called it, *the preaching of Deliverance to the Captives, and the opening of the Priſon doors to them that are bound.* And therefore what reaſonable Man, who had any concern for himſelf, and his own Good, would not readily embrace theſe glad Tidings of Salvation, and be very deſirous to be put into a way, that he might inherit Eternal Life? Theſe good Chriſtians were of that mind, and purſued this ſaving Knowledg with an unwearied Diligence, and with an uncloyed Appetite. They could never hear too much of what their Bleſſed Saviour had done for them, and what he expected of them. As their Knowledg increaſed, ſo did their deſire of knowing more; for as the Text tells us, *they continued ſtedfaſtly* in this Duty.

But how diſtant is the practice of moſt Chriſtians now a-days from this Primitive Pattern! For though we have the *ſame* Inſtructions of the Apoſtles treaſured up in their Writings, and conveyed down to us, yet how *coldly* are they entertained by us! How negligent are Men in coming to hear them; or if they do, how liſtleſs and unconcerned are they in hearing them; and how regardleſs of retaining and keeping them in memory after they have heard them! My Brethren, let us ſhake off this ſupine Negligence, which renders us ſo unlike theſe Ancient Chriſtians, and let us be in *earneſt* as they were. For have not we Souls to ſave as well as they had? and ought not ours to be altogether as dear and precious to us? And therefore let us, though we have not the Apoſtles, thoſe *Living Oracles*, preſent with us, yet be as careful to hear, read, mark, learn, and inwardly

ly digeſt their *Written Inſtructions*, becauſe by them they ſtill *ſpeak* to us, *and declare to us the whole Counſel of God:* And let us ſhew our ſelves to be Chriſtians, by being like thoſe who have gone before us in that holy Religion.

2. They continued ſtedfaſtly in *Fellowſhip*, κοινωνία, which ſignifies not ſo much common Society as Communication, and a free Diſtribution to the Neceſſities of others. And in this they continued with the ſame ſteadineſs and Perſeverance as they did in hearing the Doctrine of the Apoſtles. They did not only perform Duties which coſt them nothing, but they made Charity and the higheſt Liberality one of their Divine Offices. They did not appear before the Lord empty, but they offered to him that Chriſtian Sacrifice, with which he is well pleaſed. And not only this firſt Church of *Jeruſalem*, whoſe Liberality was ſo great, that no Man counted any of his Poſſeſſions his own, but they had all things in common; And ſo much for the Honour of Chriſtianity, that ſome Men not unreaſonably think it is recorded in the Creed, and that that Article, *the Communion*, or Communication, *of the Saints*, refers to this matter: I ſay beſides this Church, it is plain that others likewiſe had the ſame Practice, and made their Collections for the Poor at their Religious Aſſemblies; at which time St. *Paul* wiſhes them to make the Collections which he had recommended to them, as being the proper Seaſon for thoſe good Acts. And this Liberality and mutual ſupplying of one another's Wants, did plainly ſhew, that they eſteemed themſelves as Fellow-members of the ſame Body; and that they were perfectly united in their Hearts and Affections, and tied together in the Bonds

Bonds of Love and Charity, which our Saviour often mentions as the ſureſt Sign and Mark of his *Diſciples.*

3. Another Religious Office, in which they were as conſtant, was *breaking of Bread*, that is, the receiving the Sacrament. *The Bread that we break*, ſays St. *Paul*, *is it not the Communion of the Body of Chriſt?* So great was the Devotion of theſe firſt Chriſtians, that none of their Religious Aſſemblies paſſed, in which they did not make this ſolemn Commemoration of our Saviour, and *ſhew forth his Death.* They conſtantly kept up the memory of their dying Lord, by this Image of his broken, and wounded, and crucified Body; and they would have look'd upon their other Religious Services as lame and defective without this. They had ſo lively a Senſe of our Saviour's great Love in dying for them, that they delighted to have the Pledges and Tokens of it often in their Hands: And that ſtill renewed the ſenſe of his infinite Love, and ſo diſpoſed them to receive the Communion the more readily again. *Our Saviour's Blood was ſtill warm*, (as St. *Jerome* ſays, ſpeaking of theſe early Times) and theſe firſt Chriſtians endeavoured to *keep it ſo*, by their devout and frequent remembrances of it. And indeed it was their Conſtancy in this holy Performance which quickened and put Life into all their other Religious Actions. That aſtoniſhing Inſtance of our Saviour's Love, which they beheld in the Sacrament, inflamed their Hearts with Love and Charity towards their poor Brethren, and made them deſirous *to know nothing but Jeſus Chriſt, and him crucified*; And by it they were likewiſe mightily encouraged in their *Prayers* and Addreſſes to God,

for

for *if he had given them his Son, how ſhould he not together with him give them all things*, as the Apoſtle argues. What more prevailing Mediation could they uſe to obtain the Pardon of their Sins, and the Love and Favour of God, and Grace to help in time of need, than the bloody Death of our Saviour, which had purchaſed all theſe things for them? And this frequent remembrance of our Saviour's Death was not only a help to them in their other Religious Exerciſes, which no queſtion was a reaſon of their often receiving the Sacrament, but likewiſe very inſtrumental to a good Life. For if Men did but carry about with them the thoughts of our Saviour's Death, how *horrid* would Sin appear to them which killed the Lord of Life and Glory? And how *dangerous*, which expoſed that moſt innocent Perſon, *the Lamb of God*, to ſuch bloody Sufferings? For, as our Saviour ſaid, *If theſe things be done in a green Tree, what ſhall be done in the dry?* If he ſuffered ſo deep for the Sins of *others*, what will become of us, if God ſhould puniſh our *own Sins* upon our *own Heads?* And as our Saviour's Death contains in it the greateſt Arguments againſt Sin, ſo it likewiſe lays on us the greateſt Obligations to *Obedience*, to love and ſerve our Lord even to the *Death*, who *emptied* all his Veins, and ſhed his *laſt Blood* for our ſakes. This puts us in mind to be true to him, who has done and ſuffered ſo much for us. And therefore the antient Chriſtians in times of Perſecution uſed to keep the Sacrament by them, that it might be always in a readineſs to ſtrengthen their Fidelity to Chriſt, and to bind them the faſter to the Profeſſion of his holy Religion. And they not only look'd upon it as that which would arm them with Reſolution

and

and Conſtancy in their Chriſtianity, but likewiſe as an Obligation to a *holy and innocent Life*. This is the Account that *Pliny* gives to the Emperour *Trajan* of the Chriſtians in his time, that he had informed himſelf as well as he could of what the Chriſtians did in their Aſſemblies, and the ſum of it was this, *That being met together upon an appointed Day*, which ſeems to be the Lord's Day, *they ſung a Hymn of Praiſe to Chriſt as to a God, and bound themſelves by a Sacrament that they would commit no manner of Wickedneſs*. Which appears to be their receiving of the Sacrament. From whence we may gather what ſenſe the Chriſtians in thoſe days had of it, that it was a great Inſtrument of Holineſs, and a religious tie upon them to lead a good Life.

And therefore what reaſon can Men now give why they neglect ſo holy and ſo uſeful an Inſtitution? Have not we as much need to arm our ſelves againſt Temptations to Sin as they had? Or are we ſo perfect that we are above thoſe Means of Grace, and thoſe Helps to a good Life which they conſtantly uſed? No ſurely, Mens Conſciences tell them otherwiſe. But the Truth is, Men neither are, nor are willing to be, ſo holy as thoſe Men were. For if they would but examine their Hearts why they are ſo loth to come to the Sacrament, I doubt not but the main reaſon which lies at the bottom is this, Becauſe it would engage them to a greater ſtrictneſs of Life than they are willing to undergo. If they receive the Sacrament, *they muſt leave their Sins*, which they are loth to part with; they ſhall be obliged *to forgive their Enemies*, whom they had rather be revenged of; in a word, they ſhall *enter into new Engagements*, whereas they

had rather be free, and at their Liberty. Now if Men would rightly understand things, these are the greatest Motives in the World to perswade them to be frequent at the Communion; That it may engage us to leave our Sins, that so Iniquity may not be our Ruin: That it may restrain us from Evil, and prompt us to Obedience: That it may be a Tie upon us not to undo our selves, and may further us in our way to everlasting Happiness: That by the repeated Exercises of loving and praising God in this holy Ordinance, we may be prepared to spend a happy Eternity in those blessed Employments. So that those things which make Men *loth* to come to the Communion, are indeed, if they be duly considered, the greatest Arguments to *draw* them thither: And it is a hard thing that Men should be hindered and kept back from a Duty, by the very *Advantages* and Encouragements of it.

4. The last thing, in a word, which they also continued stedfast and constant in, was their *Prayers* and Religious Addresses to God both for themselves and for others, as also in Praises and Thanksgivings; wherein they poured out their Hearts before God, and made known their Requests to him, and blessed him for his Mercies. They were *instant* at the Throne of Grace, as being sure to be supplied from Heaven with those good things, which they could not *give themselves*. They were much in this profitable and delightful Converse with God, and in paying this *Worship* to him which exercises all pious Graces *at once*, and gives God the Honour of *all* his Attributes, of his Goodness, and Wisdom, and

and Power, of his Dominion and Providence over us.

Thus I have given you in ſhort a Pattern of the Primitive Piety, that by beholding your firſt Anceſtors in Chriſtianity, you may be incited to follow them, and bluſh to ſee your ſelves come ſo far behind them. That you may ſee what a *Believer* was, and what that Name ſignified in thoſe days; that ſo you may endeavour to fill up that glorious Title, by ſuch holy and devout Lives as they led: That you may imitate them in the Conſtancy and Unweariedneſs of their devout Exerciſes, *continuing ſtedfaſtly in the Apoſtle's Doctrine, and in Fellowſhip, in breaking of Bread, and in Prayers.*

The firſt Chriſtian Church muſt needs be a ſafe Pattern for us to imitate. The firſt and moſt perfect in any kind is the meaſure and ſtandard of of all others in that kind. And ſurely nothing could be wanting to that Church, in which the Apoſtles were preſent, and into which they poured forth all their Doctrine. And therefore every other Church is more or leſs pure and perfect, as it is more or leſs conformable to this Firſt Church of *Jeruſalem, which is the Mother of us all.* Now if we ſhould try the *Roman* Church which pretends to be the only Catholick and Apoſtolick Church, by the Marks and Characters of *this* which we *know* to be Apoſtolick, we cannot but ſee that it has very much degenerated and departed from it.

They have plainly corrupted the *Apoſtle's Doctrine*, and have changed the Chriſtian Religion into quite *another* thing than what it is in the *Scripture.*

They will have no manner of *Fellowship* with other Christians, unless they will submit to *their* Errors and Corruptions. They are fallen very much beneath the ancient Christian Charity, I need not say how much.

They have mangled, and maimed, and transformed the Sacrament. Instead of *breaking of Bread*, they abolish the Bread, and sacrifice our Saviour: Instead of delivering the People the Cup, they drink it up themselves: And instead of giving them that Sacramental *Bread* which our Saviour left them, they give them a *Stone*, I mean the hard Doctrine of Transubstantiation.

As for their *Prayers*, they are such as the Apostles and first Believers never used, directed to Angels, and to dead Men: And such as the generality of the People *cannot* join with them therein, for they are likewise in a dead Language, which has not been spoken almost this thousand years; and all over Christendom, at this time, not one in a hundred understands it.

And are not these fit Men to brag of *Antiquity*, who have so visibly departed from the *First* Church that was planted in the World? Have they not reason to insult over us, and ask us, *Where was our Church before* Luther *or* Cranmer? when we are able to answer them, it is *here* in this Scripture, where theirs is not to be found. If we hold the first Faith which was once for all delivered to the Saints, and perform the same Offices, and practise the same things, we are of the *same Church*. For if we agree in these things which make up a Church,

Church, neither diſtance of *Time* nor of *Place* can divide us, or hinder us from being of the ſame Church. This is the true Catholick Church which we always deſire to be of, to hold what was from the Beginning, and to conform our ſelves to that Firſt Aſſembly of Chriſtians, which Ancient Churches themſelves muſt acknowledg to be *more Ancient*. Only let us be ſure to lead *Primitive Lives*, and add an holy Practice to a ſound Faith: Or elſe we ſhall *certainly periſh* though it be in an *Apoſtolick Church*; it will ſave us no more than it did *Judas*, to be one of our Saviour's *own Family*.

FINIS.

A TABLE OF THE SEVERAL PAPERS IN THIS COLLECTION.

Page

1. A *Sermon Preached at* Guildhall-*Chappel*, 1

2. *The Church of* England *as by Law Eſtabliſhed, being the very Doctrine and expreſs words of the Homilies againſt Popery*, 27

3. *Godly and wholeſome Doctrine, and neceſſary for theſe Times*, 47

4. *A ſhort Diſſwaſive from Popery, and from countenancing and encouraging of Papiſts*, 57

5. *A Parcel of wry Reaſons, and wrong Inferences, but right Obſervator*, 65

6. *An Oration of Mr.* John Hales, 68

7. *Several Reaſons for the Eſtabliſhment of a ſtanding Army, and the Diſſolving the Militia*, 86

8. *The Chapters*, 88

9. *The Grounds and Reaſons of the Laws againſt Popery*, 99

10. *An*

Page

10. *An Humble and Hearty Addreſs to all the Engliſh Proteſtants in this preſent Army,* 110

11. *The Opinion, That Reſiſtance may be uſed in caſe our Religion and Rights ſhould be invaded,* 113

12. *The Trial and Examination of the New Teſt of the Church of* England's *Loyalty,* 133

13. *Reflections upon the Inſtance of the Church of* England's *Loyalty,* 149

14. *The Abſolute Impoſſibility of Tranſubſtantiation Demonſtrated,* 157

15. *Biſhop* Ridley's *Letter to Biſhop* Hooper; *with ſome Obſervations upon it,* 234

16. *A Letter from a Freeholder to the reſt of the Freeholders of* England, 253

17. *Religion founded upon a Rock,* 270

18. *The True Mother-Church,* 307

FINIS.

LIBRARY OF
UNION
THEOLOGICAL
SEMINARY
NEW YORK

4 K 11.24

A SECOND

Five Year's Struggle

AGAINST

Popery and Tyranny:

BEING

A Collection of PAPERS,

PUBLISHED

By *SAMUEL JOHNSON*

During his last Imprisonment of five Years and ten Days.

BIBL. CANT. ACAD.

LONDON,
Printed for the Author, and are to be sold by *Richard Baldwin* in the *Old-Baily*, 1689.

ſo gently dealeth with his People, that he ſaveth them whom he might moſt juſtly deſtroy! O moſt Joyful, moſt Merry, and never to be forgotten Hope-*Wedneſday*, in which it hath pleaſed Thee, O God, to deliver Thy Church, this Realm, and Thy People, from ſo horrible Tyranny! No Tongue can expreſs, no Pen can indite, no Eloquence can worthily ſet out, much leſs exornate theſe Thy marvelous Doings! No, no Heart is able to render unto Thy Goodneſs ſufficient Thanks for the Benefits we have received! Who could ever have hoped this moſt joyful time? Yea, who did not look rather for thy moſt ſharp Viſitation, and utter Deſtruction of this Realm, as of *Sodom*, *Gomorrah*, and *Jeruſalem?*

But we ſee and feel, good Lord, that thy Mercy is greater than all Mens Sins, and far above all Thy Works. And albeit, there is no Chriſtian and natural *Engliſh*-man, Woman, or Child, either preſent, or that ſhall ſucceed us, which is not, or ſhall not be Partaker of this moſt exceeding Mercy, and wonderful Benefit of Almighty God, and therefore is bound continually to praiſe and thank him: Yet there is not one Creature that is more bound ſo to do, than You, Noble Queen *Elizabeth*. For in this horrible Tyranny, and moſt cruel Perſecution, your Grace hath been more hunted for, than any other. Divers times they have taken You, ſometimes they have had you in ſtrong Hold, ſecluded from all Liberty; ſometime at Liberty, but not without moſt cruel Goalers Cuſtody; and many times they determined, that without Juſtice ye ſhould be murthered Privily. They thought, if Your

Grace

Grace had been ſuppreſſed, they ſhould have fully prevailed: If ye had been deſtroyed, their doings for ever ſhould be eſtabliſhed: If ye had been taken out of the way, there were none left that would or could undo that they had ordained. But he that ſitteth on high, and laugheth at their Madneſs, would not ſuffer that the malitious Purpoſes, and moſt cruel deviſed Injuſtice ſhould have Succeſs: He took upon him the Protection of You: He only hath been your *Jeoſeba*, that preſerved You from this wicked *Athalia*. He only was the *Joiada*, that deſtroyed this cruel *Athalia*: He only hath made You Queen of this Realm, inſtead of this miſchievous *Marana*. No earthly Creature can claim any piece of Thanks therefore, no Mans Force, no Mans Counſel, no Mans Aid hath been the cauſe thereof. Wherefore, the greater his Benefits have been toward you, the more are you bound to ſeek his Glory, and to ſet forth his Honour. Ye ſee his Power what he is able to do: He alone can ſave, and He can deſtroy; He can pull down, and He can ſet up. If ye fear him, and ſeek to do his Will, then will He favour you, and preſerve you to the end from all Enemies, as He did King *David*. If ye now fall from Him, or juggle with Him, look for no more Favour than *Saul* had ſhewed to him. But I have a good Hope, that both his Juſtice and Benefits be ſo printed in your Heart, that ye will never forget them, but ſeek by all means to have the one, and to fear to fall into the other: I truſt alſo your Wiſdom will not only conſider the cauſes of this late moſt ſharp Viſitation, but alſo to your uttermoſt Power endeavour to outroot them.

And forasmuch, as besides this infinite Mercy poured on your Grace, it hath pleased his Divine Providence to constitute your Highness to be our *Deborah*, to be the Governess and Head of the Body of this Realm, to have the Charge and Cure thereof, it is requisite above all things, as well for his Glory and Honour, as for your Discharge, Quietness and Safety, to labour that the same Body now at the first be cleansed, made whole and then kept in good Order. For, as if the Body of Man be corrupted and diseased, he is not able to manage his things at Home, much less to do any thing abroad: So if the Body of a Realm be corrupt, and out of Order, it shall neither be able to do any thing Abroad, if Necessity should require, nor yet prosper in it self. But this may not be done with piecing and patching, cobling, and botching, as was used in time past, whilst your most noble Father and Brother reigned. For as if a Man cut off one Head of the Serpent *Hydra*, and destroy not the whole Body, many will grow instead of that one; and as in a corrupt Body that hath many Diseases, if the Physician should labour to heal one part, and not the whole, it will in short time break out afresh: So unless the Body of a Realm or Common-wealth be clean purged from Corruption, all the particular Laws and Statutes that can be devised, shall not profit it.

We need no foreign Examples to prove it: Look upon this Realm it self, it will plainly declare it. And as it is not enough to cleanse the Body from his Corruption, but there must be also Preservatives ministred to keep it from Putrefaction; for naturally of it self it is addicted to pu-

putrefy: So after the Body of a Realm is purged, unleſs there be godly Ordinances for the preſervation thereof ordained, and duly miniſtred, it will return to the old State. For this Body, which is the People, is univerſally, naturally diſpoſed to Evil, and without Compulſion will hardly do that is his Duty.

Thus muſt your Grace do, if ye mind the advancement of God's Glory, your own Quietneſs and Safety, and the Wealth of this your Politick Body. And they be not hard to bring to paſs, where Good-will will vouchſafe to take to her a little pain. The Realm will ſoon be purged, if Vice and Self-love be utterly condemned. It will be in good ſtate preſerved, if theſe three things, God's Word truly taught and preached, Youth well brought up in godly and honeſt Exerciſes, and Juſtice rightly miniſtred, may be perfectly conſtituted. And without this Foundation, let Men imagine what it pleaſeth them, the Spiritual Houſe of God ſhall never be well framed or builded, nor the publick State of your Realm well-ordered. For in what Body God's Word lacketh, the Unity and Charity that ought to be among the Members thereof, is ſoon extinguiſhed. Where the Youth is neglected, there can no good Succeſs be hoped; no more than the Husbandman can look for a good Crop, where he ſowed no good Seed. And where Juſtice is not truly and rightly miniſtred, there the more Laws and Statutes be heaped together, the more they be contemned. And ſurely if this thing could not without exceeding Charges be compaſſed, as God forbid that Charges ſhould be weighed, be they never ſo great, where God's Glory, and the Wealth of

the Realm may be furthered; yet ought it not to be neglected. What Charges did King *David* the Father, and King *Solomon* the Son, imploy to build the Stony Houſe of God? How much more Charges ſhould a Chriſtian Prince imploy to build and ſet up the lively Houſe of *God?* But verily, I am perſwaded, that it ſhall not be chargeable to do this. No, a great deal of ſuperfluous Charges, which otherwiſe your Grace ſhall be forced to ſuſtain, ſhall thus be clean cut away, and ſo your Revenues (by a Mean moſt profitable, and to no good Perſon hurtful) increaſed.

Wherefore, for God's ſake, Noble Queen, let not the Opportunity, now by God offered, be by your Grace omitted. A Phyſician can in nothing ſo much declare his Good-will and Cunning, nor purchaſe himſelf ſo great Eſtimation, as when he findeth his Patient thorowly ſick and weakened, and doth reſtore him to his perfect Health and Perfection. Likewiſe, if a Prince ſhould deſire of God a thing whereby he might declare the Zeal he beareth to God, or whereby he might win Fame and Glory, he could deſire nothing ſo much, as to come into a State corrupted, as this Realm of *England* at this preſent is; not to deſtroy it as did *Caſar*, but to make it as did *Romulus*.

If your Grace can bring this to paſs, as I am out of all doubt ye may quickly; Ye ſhall do more than any of your Progenitors did before you. All Men ſhall confeſs that you are not only for Proximity of Blood preferred, but rather of God ſpecially ſent and ordained. And as the Queen of *Saba* came from far off to ſee the Glory of King *Solomon*, a Woman to a Man: Even ſo

ſhall

ſhall the Princes of our Time come, Men to a Woman, and Kings marvel at the Vertue of Queen *Elizabeth*. Thus ſhall we your Subjects be moſt bound to praiſe God, and to think our ſelves moſt happy, that coming ſo ſuddenly from the worſe, be forthwith preferred to the beſt, and from the extreameſt Calamity, and brought to the greateſt Felicity. And it ſhall be beſides an Example for all evil Princes, to leave their Perſecution of Chriſt and his Members; to ceaſe from their Tyranny, wherewith they continually oppreſs their poor Subjects. And ſo all People, not only we of this your Realm, but of all other Nations, ſhall have juſt cauſe to pray for your Graces Health, and Increaſe of Honour.

Taken exactly Word for Word out of the *Book of Martyrs*, Vol. III. Page 976. in the *Edit.* 41. And in the laſt *Edit.* 84. page 819.

AT the opening of this Seſſion it was imperiouſly demanded, that the Standing Army ſhould be eſtabliſhed, and the Militia diſſolved; the immediate conſequence wereof was, the Diſarming of the Nation, and expoſing it naked and defenceleſs to this Army, which had then been our Maſters by Law. The Parliament (to their Honour be it recorded) refuſed their Concurrence to ſo deſtructive a Deſign, though I had ſent very many Members the beſt Reaſons I could think of for their compliance with that Demand, which are theſe that follow.

Several Reaſons for the Eſtabliſhment of a Standing Army, and the Diſſolving the Militia.

1. BEcauſe the Lords Lieutenants, Deputy-Lieutenants, and the whole *Militia*, that is to ſay, the Lords, Gentlemen, and Free-holders of *England*, are not fit to be truſted with their own Laws, Lives, Liberties, and Eſtates, and therefore ought to have Guardians and Keepers aſſigned to them.

2. Becauſe *Mercenary Souldiers*, who fight for twelve Pence a day, will fight better, as having more to loſe, than either the Nobility or Gentry.

3. Becauſe there are no *Iriſh Papiſts* in the *Militia*, who are certainly the beſt Souldiers in the World,

World, for they have ſlain Men, Women, and Children, by Hundreds of Thouſands at once.

4. Becauſe the *Dragooners* have made more Converts, than all the Biſhops and Clergy of *France*.

5. The Parliament ought to eſtabliſh one ſtanding Army at the leaſt, becauſe indeed there will be need of two, that one of them may defend the People from the other.

6. Becauſe it is a thouſand pities a brave *Popiſh Army* ſhould be a Riot.

7. Unleſs it be eſtabliſhed by Act of Parliament, the Juſtices of Peace will be forced to ſuppreſs it in their own Defence; for they will be loth to forfeit an hundred Pounds, every day they riſe, out of Complement to a *Popiſh Rout*. 13 *H.* 4. *c.* 7. 2 *H.* 5. *c.* 8.

8. Becauſe a *Popiſh Army* is a *Nullity*. For all *Papiſts* are utterly diſabled (and puniſhable beſides) from bearing any Office in Camp, Troop, Band, or Company of Souldiers, and are ſo far diſarmed by Law, that they cannot wear a Sword, ſo much as in their Defence, without the Allowance of four Juſtices of Peace of the County: And then upon a March they will be perfectly inchanted, for they are not able to ſtir above five Miles from their own Dwelling-houſe. 3 *Jac.* 5. *Sect.* 8, 27, 28, 29. 35 *Eliz.* 2. 3 *Jac.* 5. *Sect.* 7.

9. Becauſe Perſons utterly diſabled by Law are utterly unauthorized; and therefore the void Commiſſions of killing and ſlaying in the Hands of *Papiſts*, can only enable them to maſſacre and murder.

AFter the Parliament was prorogued with great Honour, for the Addreſs which they delivered the 17*th* of *November*, leſt all *Engliſh* Principles ſhould be forgotten in the Intervals of Parliament, I took care to publiſh the following Paper.

CHAP. I.

Of MAGISTRACY.

I. RElation is nothing elſe but that ſtate of mutual Reſpect and Reference, which one thing or Perſon has to another.

II. Such are the Relations of Father and Son, Husband and Wife, Maſter and Servant, Magiſtrate and Subject.

III. The Relations of a Father, Husband and Maſter, are really diſtinct and different; that is, one of them is not the other; for he may be any one of theſe who is none of the reſt.

IV. This Diſtinction proceeds from the different Reaſons, upon which theſe Relations are founded.

V. The Reaſon or Foundation, from whence ariſes the Relation of a Father, is from having begotten his Son, who may as properly call every Old Man he meets his Father, as any other Perſon whatſoever, excepting him only who begat him.

VI.

VI. The Relation of an Husband and Wife is founded in Wedlock, whereby they mutually conſent to become one Fleſh.

VII. The Relation of a Maſter is founded in that Right and Title which he has to the Poſſeſſion, or Service, of his Slave or Servant.

VIII. In theſe Relations, the Names of Father, Husband, and Maſter, imply Soveraignty and Superiority, which varies notwithſtanding, and is more or leſs abſolute, according to the Foundation of theſe ſeveral Relations.

IX. The Superiority of a Father is founded in that Power, Priority, and Dignity of Nature, which a Cauſe hath over its Effect.

X. The Diſtance is not ſo great in Wedlock, but the Superiority of the Husband over the Wife, is like that of the Right Hand over the left in the ſame Body.

XI. The Superiority of a Maſter, is an abſolute Dominion over his Slave, a limited and conditionate Command over his Servant.

XII. The Titles of *Pater Patriæ*, and *Sponſus Regni*, Father of the Country, and Husband of the Realm, are Metaphors and improper Speeches: For no Prince ever begat a whole Country of Subjects, nor can a Kingdom more properly be ſaid to be married, than the City of *Venice* is to the *Adriatique Gulph*.

XIII. And to ſhew further, that Magiſtracy is not paternal Authority, nor Monarchy founded in Fatherhood; it is undeniably plain, that a Son may be the natural Soveraign Lord of his own Father, as *Henry* the ſecond had been of *Jeffrey Plantagenet*, if he had been an *Engliſhman*; which they ſay, *Henry* the ſeventh did not love to think of, when

when his Sons grew up to Years. And this case alone is an eternal Confutation of the Patriarchate.

XIV. Neither is Magistracy a marital Power; for the Husband may be the obedient Subject of his own Wife, as *Philip* was of Queen *Mary*.

XV. Nor is it that Dominion which a Master has over his Slave; for then a Prince might lawfully sell all his Subjects, like so many head of Cattle, and make Mony of his whole Stock when ever he pleases, as a Patron of *Algiers* does.

XVI. Neither is the Relation of Prince and Subject the same with that of a Master and hired Servant; for he does not hire them, but as St. *Paul* saith, *They pay him Tribute*, in consideration of his continual *Attendance* and *Imployment* for the Publick Good.

XVII. That publick Office and Imployment is the Foundation of the Relation of King and Subject, as many other Relations are likewise founded upon other Functions and Administrations: Such as *Guardian* and *Ward*, &c.

XVIII. The Office of a King is set down at large in the XVII. Chap. of the Laws of King *Edward* the Confessor, to which the succeeding Kings have been sworn at their Coronation: And it is affirmed in the Preambles of the Statutes of * *Marlbridge*, and of the Statute of *Quowarranto*, made at † *Gloucester*, That the calling of Parliaments to make Laws for the better Estate of the Realm, and the more full Administration of Justice, *Belongeth to the Office of a King*. But the fullest account of it in few Words, is in Chancellor *Fortescue*, Chap. XIII. which Passage is quoted in *Calvins* case, *Coke* VII. *Rep. Fol.* 5. *Ad Tutelam*

* *Prout Regalis Officii expoſcit utilitas.*

† *Sicome le preſit de Office Demaunde.*

namque

namque Legis Subditorum, ac eorum Corporum, & bonorum, Rex hujuſmodi erectus eſt, & ad hanc poteſtatem a populo effluxam ipſe habet, quo ei non licet poteſtate alia ſuo populo dominari. For ſuch a King (*that is, of every politick Kingdom, as this is*) is made and ordained for the Defence or Guardianſhip of the Law of his Subjects, and of their Bodies and Goods, whereunto he receiveth Power of his People, So that he cannot govern his People by any other Power. *Corollary,* *The Kingly or Regal Office of this Realm.* 1°. *Mar. Stiff.* 3 *Cap.* 1.

1. A Bargain's a Bargain.

2. A Popiſh Guardian of Proteſtant Laws is ſuch an incongruity, and he is as unfit for that Office, as a Woolf is to be a Shepherd, or as Antichriſt is to be Chriſt's Vicar.

CHAP. II.

Of Prerogatives by Divine Right.

I. GOvernment is not matter of Revelation; if it were, then thoſe Nations that wanted Scripture, muſt have been without Government; whereas Scripture it ſelf ſays, that Government is *the Ordinance of Man*, and of humane Extraction. And King *Charles* the firſt ſays, of this Government in particular, *That it was* moulded *by the Wiſdom and Experience of the People.* Anſw. to XIX. Prop.

II. All juſt Governments are highly beneficial to Mankind, and *are of God*, the Author of all good; they are his *Ordinances* and *Inſtitutions. Rom.* 13. 1, 2.

III.

III. Plowing and Sowing, and the whole Buſineſs of preparing Bread-Corn, is abſolutely neceſſary to the Subſiſtence of Mankind; *This alſo cometh forth from the Lord of Hoſts, who is wonderful in Counſel, and excellent in Working*, Iſai. 28. from 23, to 29. verſe.

IV. Wiſdom ſaith, *Counſel is mine, and ſound Wiſdom; I am Underſtanding, I have Strength: By me Kings reign, and Princes decree Juſtice: By me Princes rule, and Nobles, even all the Judges of the Earth*, Prov. 8. 14.

V. The Prophet ſpeaking of the Plow-man, ſaith, *His God doth inſtruct him to Diſcretion, and doth teach him*, Iſai. 28. 26.

VI. Scripture neither gives nor takes away Mens Civil Rights, but leaves them as it found them, and (as our Saviour ſaid of himſelf) is no Divider of Inheritances.

VII. Civil Authority is a Civil Right.

VIII. The Law of *England* gives the King his Title to the Crown. For, where is it ſaid in Scripture, that ſuch a Perſon or Family by Name ſhall enjoy it? And the ſame Law of *England* which has made him King, has made him King according to the *Engliſh* Laws, and not otherwiſe.

IX. The King of *England* has no more Right to ſet up a *French* Government, than the *French* King has to be King of *England*, which is none at all.

X. *Render unto* Cæſar *the things which are* Cæſars, neither makes a *Cæſar*, nor tells who *Cæſar* is, nor what belongs to him; but only requires Men to be juſt, in giving him thoſe ſuppoſed Rights, which the Laws have determined to be his.

XI.

XI. The Scripture ſuppoſes Property, when it forbids Stealing; it ſuppoſes Mens Lands to be already butted and bounded, when it forbids removing the ancient Land-marks: And as it is impoſſible for any Man to prove what Eſtate he has by Scripture, or to find a Terrier of his Lands there; So it is a vain thing to look for Statutes of Prerogative in Scripture.

XII. If *Miſhpat Hammelech*, the manner of the King, 1 *Sam.* 8. 11. be a Statute of Prerogative, and prove all thoſe Particulars to be the Right of the King, then *Miſhpat Haccohanim* the Prieſts cuſtom of Sacrilegious Rapine, *chap.* 2. 13. proves that to be the Right of the Prieſts, the ſame Word being uſed in both places.

XIII. It is the Reſolution of all the Judges of *England*, that even the known and undoubted Prerogatives of the *Jewiſh* Kings, do not belong to our Kings, and that it is an abſurd and impudent thing to affirm they do. *Coke* 11. *Rep.* p. 63. *Mich.* 5. *Jac.* "Note, upon Sunday the tenth "of *November*, in this ſame term, the King, up- "on Complaint made to him by *Bancroft*, Arch- "Biſhop of *Canterbury*, concerning Prohibiti- "ons, was informed, That when Queſtion was "made of what matters the Eccleſiaſtical Judges "have Cognizance, either upon the Expoſition "of the Statues concerning Tythes, or any other "thing Eccleſiaſtical, or upon the Statute 1 *Eliz.* "concerning the High Commiſſion, or in any "other caſe, in which there is not expreſs Au- "thority by Law, the King himſelf may decide "it in his Royal Perſon; and that the Judges "are but the Delegates of the King, and that "the King may take what Cauſes he ſhall pleaſe to "de-

Give us a King to judge us, 1 Sam. 8. 5, 6, 20.

" determine from the Determination of the " Judges, and may determine them himſelf. And " the Arch-Biſhop ſaid, *That this was clear in Divinity, That ſuch Authority belongs to the King, by the Word of God in Scripture.* " To which it was " anſwered by me, in the preſence, and with " the clear conſent of all the Juſtices of *England*, " and Barons of the *Exchequer*, That the King " in his own Perſon cannot adjudg any Caſe, ei- " ther criminal, as Treaſon, Felony, *&c.* but " this ought to be determined and adjudged in " ſome Court of Juſtice, according to the Law " and Cuſtom of *England*. And always Judg- " ments are given, *Ideo conſideratum eſt per Curiam*, " So that the Court gives the Judgment :--And " it was *greatly marvelled*, That the Arch-Biſhop " *durſt* inform the King, that ſuch abſolute Pow- " er and Authority, as is aforeſaid, belonged to " the King, *by the Word of God.*

CHAP. III.

Of OBEDIENCE.

I. NO Man has any more Civil Authority than what the Law of the Land has veſted in him; Nor is he one of St. *Paul's* higher Powers any farther, or to any other Purpoſes, than the Law has Impowered him.

II. An uſurped, Illegal, and Arbitrary Power, is ſo far from being the Ordinance of God, that it is not the Ordinance of Man.

III.

III. Whoſoever oppoſes an Uſurped, Illegal, and Arbitrary Power, does not oppoſe the Ordinance of God, but the Violation of that Ordinance.

IV. The 13 of the *Romans* commands Subjection to our temporal Governours, becauſe their Office and Imployment is for the publick Welfare; *For he is the Miniſter of God to thee for good.* *Verſ.* 4.

V. The 13 of the *Hebrews* commands Obedience to ſpiritual Rulers, *becauſe they watch for your Souls.* *Verſ* 17.

VI. But the 13 of the *Hebrews* did not oblige the Martyrs and Confeſſors in Queen *Maries* time, to obey ſuch bleſſed Biſhops as *Bonner* and the Beaſt of *Rome*, who were the perfect Reverſe of St. *Pauls* Spiritual Rulers, and *whoſe practice was murthering of Souls and Bodies*, according to that true Character of *Popery*, which was given it by the Biſhops who compiled the Thankſgiving for the Fifth of *November*; but Arch-Biſhop *Laud* was wiſer than they, and in his time blotted it out.

The Prayer formerly ran thus: *To that end ſtrengthen the Hands of our gracious King, the Nobles and Magiſtrates of the Land, to cut off theſe Workers of Iniquity (whoſe Religion is Rebellion, whoſe Faith is Faction, whoſe Practice is murthering of Souls and Bodies) and to root them out of the Confines of this Kingdom.*

VII. All the Judges of *England* are bound by their Oath, and by the Duty of their place, to diſobey all Writs, Letters, or Commands, which are brought to them, either under the Little Seal, or under the Great Seal, to hinder or delay common 18 Edw. III. 20 Edw. III. *Cap.* 1, 2.

mon Right. Are the Judges all bound in an Oath, and by their Places, to break the 13*th* of the *Romans?*

VIII. The Engagement of the Lords attending upon the King at *York*, *June* 13. 1642. which was ſubſcribed by the Lord-Keeper, and thirty nine Peers, beſides the Lord Chief Juſtice *Banks*, and ſeveral others of the Privy-Council, was in theſe words.

We do engage our ſelves not to obey any Orders or Commands whatſoever, not warranted by the known Laws of the Land. Was this likewiſe an Aſſociation againſt the 13th of the *Romans?*

IX. A *Conſtable* repreſents the King's Perſon, and in the Execution of his Office is within the purview of the 13th of the *Romans*, as all Men grant; but in caſe he ſo far pervert his Office, as to break the Peace, and commit Murder, Burglary, or Robbery on the High-way, he may and ought to be reſiſted.

X. The Law of the Land is the beſt Expoſitor of the 13*th* of the *Romans* here; and in *Poland*, the Law of the Land there.

XI. The 13*th* of the *Romans* is received for Scripture in *Poland*, and yet this is expreſſed in the Coronation-Oath in that Country, *Quod ſi Sacramentum meum violavero, Incolæ Regni nullam mihi Obedientiam præſtare tenebuntur.* And if I ſhall violate my Oath, the Inhabitants of the Realm ſhall not be bound to yield me any Obedience.

XII. The Law of the Land, according to *Bracton*, is the higheſt of all the Higher Powers mentioned in this Text, for it is ſuperior to the King, and made him King, (*Lib.* iii. *Cap.* xxvi.

Rex

Rex habet Superiorem Deum, item Legem, per quam factus eſt Rex, item Curiam ſuam, viz. Comites & Barones) and therefore by this Text we ought to be ſubject to it in the firſt place. And according to *Melancthon*, *It is the Ordinance of God, to which the higher Powers themſelves ought to be ſubject.* Vol. iii. in his Commentary on the fifth Verſe (*Wherefore ye muſt needs be ſubject, not only for Wrath, but alſo for Conſcience ſake*) he has theſe words, *Neq; vero hæc tantum pertinent ad Subditos, ſed etiam ad Magiſtratum, qui cum fiunt Tyranni, non minus diſſipant Ordinationem Dei, quam Seditioſi. Ideo & ipſorum Conſcientia ſit rea, quia non obediunt Ordinationi Dei, id eſt, Legibus quibus debent parere. Ideo Comminationes hic poſitæ etiam ad ipſos pertinent. Itaque hujus mandati ſeveritas moveat omnes, ne violationem Politici ſtatus putent eſſe leve Peccatum.* Neither doth this place concern Subjects only, but alſo the Magiſtrates themſelves, who when they turn Tyrants, do no leſs overthrow the Ordinance of God than the Seditious; and therefore their Conſciences too are guilty, for not obeying the Ordinance of God, that is, the Laws, which they ought to obey. So that the Threatnings in this place do alſo belong to them; wherefore let the Severity of this Command deter all Men from thinking the violation of the Political Conſtitution to be a light Sin.

Corollary. To deſtroy the Law and Legal Conſtitution, which is the *Ordinance of God*, by falſe and Arbitrary Expoſitions of this Text, is a greater Sin than to deſtroy it by any other means; for it is *Seething the Kid in his Mothers Milk.*

CHAP. IV.

Of LAWS.

I. THere is no natural Obligation, whereby one Man is bound to yield Obedience to another, but what is founded in Paternal or Patriarchal Authority.

II. All the Subjects of a Patriarchal Monarch are Princes of the Blood.

III. All the People of *England* are not Princes of the Blood.

IV. No Man who is naturally free, can be bound, but by his own Act and Deed.

V. Publick Laws are made by publick Consent, and they therefore bind every Man, because every Mans Consent is involved in them.

VI. Nothing but the same Authority and Consent which made the Laws, can repeal, alter, or explain them.

VII. To judg and determine Causes against Law, without Law, or where the Law is obscure and uncertain, is to assume Legislative Power.

VIII. Power assumed without a Mans Consent, cannot bind him as his own Act and Deed.

IX. The Law of the Land is all of a piece, and the same Authority which made one Law, made all the rest, and intended to have them all impartially executed.

X. Law on *One Side* is the Back-sword of Justice.

XI. The best things, when corrupted, are the worst; and the wild Justice of a State of Nature, is much more desirable than Law perverted, and over-ruled into *Hemlock* and Oppression.

About

ABout this time ſeveral of the Clergy engaged in a defenſive War againſt Popery, the Papiſts having been the Aggreſſors by a Book of theirs, intituled *Popery miſrepreſented and repreſented*, which broke a long Truce. But I thought it ſomewhat with the lateſt to be put to Diſpute our Religion over-again, which the Martyrs in Q. *Maries* time had ſo abundantly confirmed both with their Arguments and their Lives, and which the Laws of the Land had eſtabliſhed and made our own; as alſo they had proſcribed Popery upon the juſteſt Reaſons in the World, which are here crouded together in the following Paper.

The Grounds and Reaſons of the Laws againſt POPERY.

THE *Righteouſneſs* and *Equity* of all Laws is beſt diſcovered by thoſe *Grounds* and *Reaſons*, upon which the *Legiſlators* proceeded when they thought fit to enact them: And the only *Meaſure*, of the Uſefulneſs and Neceſſity of them, is the greatneſs of thoſe Evils which they remedy or prevent. And therefore I am of Opinion, That the ſhorteſt way both to juſtify our Anceſtors in their Laws againſt *Popery*, as alſo to awaken all Engliſhmen to a due *Execution* of them, is to ſhew they were made upon very good

Advice; as will clearly be ſeen by the Statutes themſelves, in their own following Words.

In the 1. *Eliz.* c. 1. Sec. 1. ſpeaking of the Act made in the Reign of *Philip* and *Mary*, intituled *An Act repealing all Statutes, Articles and Proviſions made againſt the See Apoſtolick of* Rome, *&c.* there are theſe Words, *By reaſon of which Act of Repeal, your ſaid humble Subjects were brought under an uſurped foreign Power and Authority, and yet do remain in that Bondage.* For which cauſe the ſaid Act is immediately *repealed*, Sect. 2. and the Oath of Supremacy *enacted*, Sect. 19. And the reſt of that Statute is intended *for the utter Extinguiſhment of all Forreign and uſurped Authority.*

The next Act againſt Popery is 5. *Eliz.* c. 1. of which this is the Preamble. *For the Preſervation of the Queen's moſt excellent Highneſs, her Heirs and Succeſſors, and the Dignity of the Imperial Crown of this Realm of England; and for avoiding both of ſuch Hurts, Perils, Diſhonours and Inconveniencies, as have before-time befallen, as well to the Queen's Majeſties Noble Progenitors, Kings of this Realm, as to the whole Eſtate thereof, by means of the Juriſdiction and Power of the See of* Rome, *unjuſtly claimed and uſurped within this Realm and the Dominions thereof; and alſo of the Dangers by the Fautors of the ſaid uſurped Power, at this time grown to marvellous Outrage and licentious Boldneſs, and now requiring more ſharp Reſtraints and Correction of Laws than hitherto in the time of the Queen's Majeſties moſt mild and merciful Reign, have been had, uſed or eſtabliſhed.*

13. *Eliz.* c. 2. After a rehearſal of the former Act, we have theſe Words, *And yet nevertheleſs divers Seditious and very evil-diſpoſed People, without*

this

the reſpect of their Duty to Almighty God, or of the Faith and Allegiance which they ought to bear and have to our ſaid Soveraign Lady the Queen, and without all fear and regard had to the ſaid good Law and Statute, or the Pains therein limited, but minding as it ſhould ſeem, very ſeditiouſly and unnaturally, not only to bring this Realm, and the Imperial Crown thereof (being in very deed of it ſelf moſt free) into the Thraldom and Subjection of that Foreign, Uſurped, and Unlawful Juriſdiction, Preheminence and Authority claimed by the ſaid See of Rome, *but alſo to eſtrange and alienate the Minds and Hearts of ſundery her Majeſties Subjects from their dutiful Obedience, and to raiſe and ſtir Sedition and Rebellion within this Realm, to the Diſturbance of the moſt happy Peace thereof, have lately procured and obtained to themſelves from the ſaid Biſhop of* Rome, *and his ſaid See, divers Bulls and Writings, the Effect whereof hath been and is, to abſolve and reconcile all thoſe that will be contented to forſake their due Obedience to our moſt gracious Soveraign Lady the Queen's Majeſty, and to yeild and ſubject themſelves to the ſaid Feigned, Unlawful and Uſurped Authority. Theſe, or whoſoever ſhall ever hereafter procure any manner of Writing from the Biſhop or See of* Rome, *containing any thing, matter or cauſe whatſoever, their Procurors, Abettors or Counſellors, are adjudged high Traitors to the Queen and the Realm.* Sect. 3.

23 *Eliz.* c. 1. For further confirmation of the foregoing Act, it is made *High Treaſon to perſwade any from the Religion eſtabliſhed, to the Romiſh Religion, or to be reconciled and withdrawn to the Romiſh Religion,* Sect. 2. *To aid, maintain or conceal the ſaid Offences is Miſpriſion of Treaſon,* Sect. 3. *The*

hearing of Maſs is the forfeiture of an hundred Marks, and Impriſonment for a Year, Sect. 4.

35 Eliz. c. 2. *For the better diſcovering and avoiding of ſuch traiterous and moſt dangerous Conſpiracies and Attempts as are daily deviſed and practiſed againſt our moſt gracious Soveraign Lady the Queen's Majeſty, and the happy Eſtate of this Common-weal, by ſundry wicked and ſeditious Perſons, who terming themſelves Catholicks, and being (indeed) Spies and Intelligencers not only for her Majeſties foreign Enemies, but alſo for rebellious and traiterous Subjects born within her Highneſs's Realms and Dominions, and hiding their moſt deteſtable and deviliſh Purpoſes under a falſe pretext of Religion and Conſcience, do ſecretly wander and ſhift from place to place within this Realm, to corrupt and ſeduce her Majeſties Subjects, and to ſtir them to Sedition and Rebellion. Be it enacted, That every Perſon above the Age of Sixteen Years, Native or Denizen, being a Popiſh Recuſant, ſhall repair to his Abode, and ſhall not at any time after paſs or remove above five Miles from thence under the penalty of looſing all their Goods and Chattels, and Lands, and Hereditaments, during Life*, Sect. 1, and 2.

And now we are come to the Gunpowder-Treaſon, of which the Act for a publick Thankſgiving, 3 *Jac.* c. 1. ſays thus, *An Invention ſo inhuman, barbarous and cruel, as the like was never before heard of, and was (as ſome of the principal Conſpirators thereof confeſs) purpoſely deviſed and concluded to be done in the upper Houſe of Parliament, that where ſundry neceſſary and Religious Laws for preſervation of the Peace and Safety were made, which they falſly and ſlanderouſly term cruel Laws, enacted againſt them and their Religion, both Place and Perſons ſhould be*

all

all deſtroyed and blown up at once, which would have turned to the utter Ruine of this whole Kingdom.

3 Jac. c. 4. *An Act for the better diſcovering and repreſſing of Popiſh Recuſants. Foraſmuch as it is found by daily Experience, that many his Majeſties Subjects, that adhere in their Hearts to the Popiſh Religion by the Infection drawn from thence, and by the wicked and deviliſh Counſel of Jeſuits, Seminaries, and other like Perſons, dangerous to the Church and State, are ſo far perverted in the point of their Loyalties and due Allegiance unto the King's Majeſty and the Crown of* England, *as they are ready to entertain and execute any treaſonable Conſpiracies and Practices, as evidently appears by that more than barbarous and horrible Attempt to have blown up with Gunpowder the King, Queen, Prince, Lords and Commons in the Houſe of Parliament aſſembled, tending to the utter ſubverſion of the whole State, lately undertaken by the Inſtigation of Jeſuits and Seminaries; and in advancement of their Religion, by their Scholars taught and inſtructed by them to that purpoſe, which Attempt by the only Goodneſs of Almighty God was diſcovered and defeated: And where divers Perſons popiſhly affected, do nevertheleſs, the better to cover and hide their falſe Hearts, and with the more ſafety to attend the opportunity to execute their miſchievous Deſigns, repair ſometimes to Church, to eſcape the Penalty of the Laws in that behalf provided.*

For the better diſcovery therefore of ſuch Perſons, and their evil Affections to the King's Majeſty, and the ſtate of this his Realm, to the end that being known, their evil Purpoſes may be the better prevented, Be it enacted, &c.

3 Jac. c. 5. *An Act to prevent and avoid Dangers which may grow by Popiſh Recuſants. Whereas*

divers Jeſuits, Seminaries, and Popiſh Prieſts dayly do withdraw many of his Majeſties Subjects from the true Service of Almighty God, and the Religion eſtabliſhed within this Realm, to the Romiſh Religion, and from their Loyal Obedience to his Majeſty, and have of late ſecretly perſwaded divers Recuſants and Papiſts, and encouraged and emboldened them to commit moſt damnable Treaſons, tending to the Overthrow of God's true Religion, the Deſtruction of his Majeſty, and his Royal Iſſue, and the Overthrow of the whole State and Common-Wealth, if God, of his Goodneſs and Mercy had not within few Hours before the intended time of the Execution thereof, revealed and diſcloſed the ſame; wherefore to diſcover and prevent ſuch ſecret and damnable Conſpiracies and Treaſons as hereafter may be put in ure by ſuch evil-diſpoſed Perſons, if Remedy be not therefore provided, Be it enacted, that ſuch Perſon as ſhall firſt diſcover to any Juſtice of the Peace, any Recuſant or other Perſon which ſhall entertain or relieve any Jeſuit, Seminary or Popiſh Prieſt, or ſhall diſcover any Maſs to have been ſaid, and the Perſons that were preſent, ſhall have the third part of the Forfeitures.

And to name no more, the Act for the Teſt and ſubſcribing the Declaration againſt *Tranſubſtantiation*, 25. Car. 2. c. 2. begins thus: *For preventing Dangers which may happen from Popiſh Recuſants, and quieting the minds of his Majeſties good Subjects, Be it enacted*, &c.

From all theſe ſeveral Statutes it appears,

1. That *Popery* is not proſcribed and proſecuted as it is an *Erroneous Belief*, and a *Ridiculous Perſwaſion*, for under that *Conſideration*, it is as much beneath the Cognizance of the Laws, as the wild and bedlam Conceits of *Olivers* Porter. It

Man

Men be poſſeſſed with a ſtrong Belief, *That the Moon is made of a green Cheeſe*, or *That a Wafer is a Man*, It ſeems hardly conſiſtent with the Dignity of Laws to take notice of it, but to leave them to other Remedies. No, it is not *Popery* the Fanatical and pretended Religion, but it is *Popery* the real *Uſurpation*, the *Tyranny*, the *Treaſon*, and the utter *Subverſion* both of this Church and State, againſt which the Face of our Laws is bent. And the Papiſts are therefore adjudged to to be puniſhed by Fine, or Impriſonment, or Death, not becauſe they cannot ſay their Latin Prayers without Beads, but becauſe they are falſe and treacherous to their Native Country, and *adhere to a foreign Enemy*, who is always ſeeking to bring this Nation into that cruel Bondage and *Thraldom* under which it had long groaned, and therefore may juſtly be allowed to provide for its own Preſervation, and to prevent ſuch Uſurpation, and Invaſion for the future.

2. It appears, That the *damnable* and treaſonable Practices of the Papiſts all along have been directed not only againſt the Lives of our Proteſtant Princes, but againſt the *happy Eſtate, Safety and Being of the Kingdom, to bring this Realm into the Thraldom and Subjection of a Foreign, Unlawful and Uſurped Power, and to the Overthrow of this whole State and Common-wealth:* And therefore they are juſtly adjudged *High Traytors to the Queen and the Realm.* And the *Realm*, in point of its *own Preſervation* is deeply concerned to ſee to the Puniſhment of *theſe Traytors*, which accordingly the Commons have often done, in quickening the Execution of Prieſts and Jeſuits.

3. The